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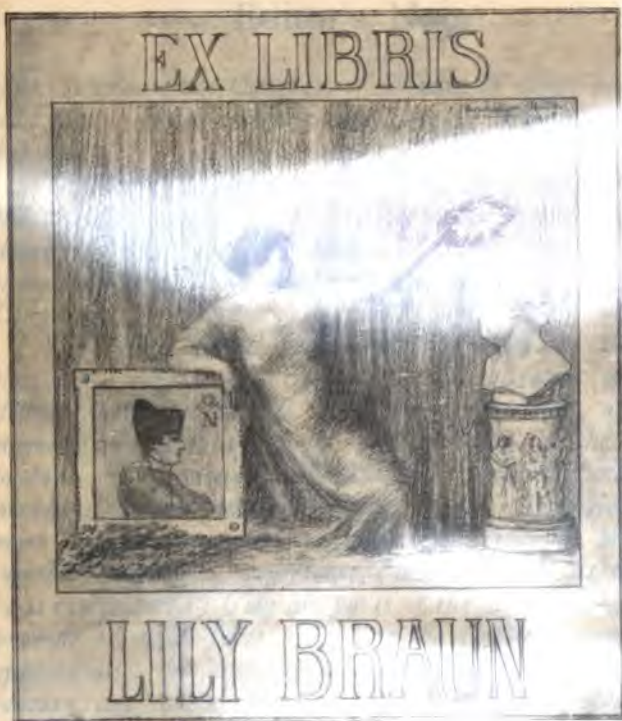
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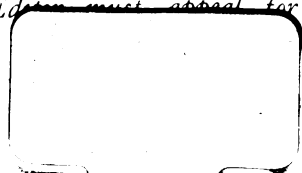
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us the arena and character of the movement, and the signs of its development in each individual country.

This collection of facts we now present to all interested in woman's mission and work in the world, in the hope that it may help to form right judgment and wise action.

The Editor must appeal for indulgence from both



EDITOR'S NOTE

contributors and readers for many shortcomings, but more especially for the want of space from which to publish. It has been our duty to give advice and counsel, but the want of space has been a great hindrance to the publication of the special Mrs.



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*Haddo House, Aberdeen.  
December 1899.*









WOMEN IN SOCIAL LIFE

THE INTERNATIONAL CONGRESS  
OF WOMEN OF 1899

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EDITED BY  
THE COUNTESS OF ABERDEEN  
*President*

VOL. VII.

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# WOMEN IN SOCIAL LIFE

THE TRANSACTIONS

OF THE

SOCIAL SECTION

OF

The International Congress of Women

LONDON, JULY 1899



WITH AN INTRODUCTION BY MRS BENSON

*Convener of the Social Sectional Committee*



LONDON: T. FISHER UNWIN  
PATERNOSTER SQUARE. 1900

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## LIST OF MEMBERS OF SOCIAL SECTIONAL

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The General Officers of the International Council of Women were *ex-officio* members of this and all Sectional Committees in connection with the Congress.

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LIST OF MEMBERS OF SOCIAL SECTIONAL  
COMMITTEE OF THE SUB-COMMITTEE OF  
ARRANGEMENTS FOR THE INTERNA-  
TIONAL CONGRESS OF WOMEN.

<i>Convener.</i>	<i>Hon. Secretary.</i>
Mrs BENSON.	Miss JANES.
Lady BATTERSEA.	Miss LIDGETT.
ADELINE, DUCHESS OF BEDFORD.	Hon. SARAH LYTTELTON.
Mrs BUNTING.	Mrs RAWLINSON.
Mrs CREIGHTON.	

Together with the GENERAL OFFICERS OF THE INTERNATIONAL  
COUNCIL OF WOMEN.



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# WOMEN IN SOCIAL LIFE

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## INTRODUCTION.

I HAVE been asked to write an Introduction to the Papers of the Social Section, as its Convener, but it seems to me that it is much better to let the papers speak for themselves than to add words of my own. I was fortunate enough to get a strong Committee, whose work was to divide the subject up into its most important parts and to endeavour to get the best and most representative speakers on each branch.

To them, and not to myself, is due all the success of the arrangements.

The Committee laid special emphasis on providing for Discussion as an important fact of the programme of the meetings. And certainly I for one growingly felt the importance of it as the meetings went on. Discussion tended to bring out much more forcibly than set papers the different ways of looking at a subject which belongs naturally to an International Congress, and there was a vividness and life about it which was striking and valuable.

It is not for me to appraise the general results of a Congress like this, nor to judge of its usefulness. The *fact* of the Congress speaks for itself, and the papers which follow show in what measure and with what success the fact was justified.

M. BENSON,

*Convener of the Social Sectional Committee.*

## PRISONS AND REFORMATORIES.

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- (A) TREATMENT OF WOMEN IN PRISONS.
- (B) TREATMENT OF CHILDREN IN REFORMATORIES.

CONVOCATION HALL OF CHURCH HOUSE, DEAN'S  
YARD, WESTMINSTER.

*TUESDAY, JUNE 27, MORNING.*

---

ADELINE, DUCHESS OF BEDFORD, in the Chair.

Adeline, Duchess of Bedford, said: In opening this, the first meeting of the Social Section of our great International Congress, you will, I hope, allow me to express my great satisfaction in welcoming to the discussion of the important subject with which we shall presently deal speakers whose names have long commanded the respect and admiration of those familiar with it.

I esteem it an honour to have been deputed to preside at the meeting which treats of Prisons and Prison Work. That honour is largely enhanced by the association of my name (who am but a novice in such matters) with those of women who have devoted their lives to this cause.

Who does not know something at least of the wonderful work of Mrs Ellen C. Johnson, Superintendent of the State Reformatory for Women at Sherborne, Massachusetts—one of the most remarkable and unique institutions in the world?

Which of us has not wished to be able to transport herself across the Atlantic to visit in person that place of pity and



peace? To most of us such a pilgrimage would be impossible. But to-day we have with us the moving spirit of the whole—the brain that thought, the heart that felt, the hand that moulded that great work are with us in the person of Mrs Johnson herself. Here, too, we have Madame Isabella Bogelot, who superintends the work among discharged prisoners in connection with the great St. Lazare Prison in Paris, a lady of long experience and great resource.

But for the fact that poor human nature is the same all over the world, we should not connect the thought of crime, or even of disorderly behaviour, with the spruce neatness and cleanliness of the irreproachable-looking Holland; but Miss Haighton no doubt will tell us that there as elsewhere there are prisons and prisoners whom she and those associated with her seek to benefit.

The advantage of interchange of ideas on such a subject, with such authorities, can hardly be over-estimated, and I trust that in the discussion which will follow we shall have the experience of some of our own prison visitors, who will tell us something of the efforts that are being made on behalf of discharged prisoners who have passed through short-sentence prisons in England.

I am unable personally to deal with this branch of the subject as my work (and that of my colleague, Lady Battersea, who is with us to-day) is entirely confined to the visitation of the Female Convict Prison in England, which is located at Aylesbury in Buckinghamshire. We are appointed by the Home Secretary, and it is our duty to visit the prison frequently, converse with the prisoners, and assist them so far as is possible on discharge. Since the Prisons Act of 1898 a Board of Visitors has been appointed, and we also serve officially on that Board.

It is pleasant to record that very considerable numbers of prisoners discharged after serving long sentences for serious crimes have been placed in suitable institutions, or employment has been found for them in various ways. The great majority have amply repaid by their good conduct the efforts made on their behalf.

As a large proportion of these prisoners belong to the Roman Catholic Church, we have secured the help of a lady correspondent—Mrs Parr—who ably carries on the same work among her co-religionists.

To return to the more general subject of prison work, I may say that the question is receiving special attention at the present time, and with most beneficent results. The Chairman of the

Directors of H.M. Prisons writes as follows :—"There are now only five prisons in the whole country which are not equipped with lady visitors. In March 1897 there were nineteen without them. I hear on all sides of the great good that has resulted from this extension of women's work among prisoners. I think that it can safely be said now that no woman offering chances of reformation goes unregarded from prison, and that real efforts are made by the ladies, co-operating with the prison authorities, to find homes and situations for these cases. It is a field of labour into which they have entered with great credit to themselves and with advantage to the public."

I would only remark in conclusion that this work of prison visitation, which makes so large a demand upon wisdom and perseverance, on patience and on hope, carries with it those large and happy compensations which attend all work when entered on with the single-hearted desire for simple human fellowship one with another, for the purpose of giving and receiving help as we make our way through the world. The character of the task, its pains or its joys, will be set before us by the speakers, whom I will now proceed to call upon to address us.

## The Treatment of Women in Prison.

**Mrs Ellen C. Johnson, Superintendent, Massachusetts  
Reformatory Prison for Women.**

It is now about 30 years since the commonwealth of Massachusetts tried to establish a separate penal institution for its female convicts. The initial steps in the movement were taken, as was fitting, by a few philanthropic and determined women, inspired by the prophetic works and words of that honoured pioneer in prison reform—Elizabeth Fry. For 7 years these women, with a slowly-increasing band of helpers, persevered in their purpose, until they had won over public opinion and its representatives in the legislature. In 1874 an appropriation of \$300,000, about £61,728, opened the way for the realisation of their hopes. The construction committee lost no time in carrying out instructions and in 3 years the buildings were completed, and the experiment of a woman's prison, officered and managed by women, was under way.

For more than 20 years the work has gone on, not of course without mistakes and discouragements, but with a constantly-increasing efficiency and hopefulness. From the outset it was determined that the discipline of the prison should be reformatory as well as penal in character; a determination based upon the belief that no soul is entirely depraved, and that no criminal should be judged as lost to all sense of honour, until faithful effort has been made to awaken that sense. It is a common saying that the worst criminals are not prisoners, it is certainly safe to say that human nature is the same inside prison walls as outside. The same principles, therefore, should be applied in its treatment—the same spirit shown towards the weak and fallen. No man or woman is inspired or softened by having his sins or his misfortunes constantly held up before him; no courage of soul or purity of purpose comes from dwelling upon a wretched past or an unhappy present. The impulse must be forward and upward and outward. Some of us may learn this lesson easily, but the vast majority must not only be taught by stern experience, but must receive from some source outside of self the inspiration and the guidance which are necessary to establish us in the right way. Beyond all question this is true of such criminals as are received at the Massachusetts Reformatory for Women.

Of other prisons and other methods I have neither the right nor the wish to speak, but of the spirit and system of the work which has been my charge for 15 years I can speak understandingly. Our women are of all ages and nationalities, of all grades of intelligence or ignorance. The majority are young. Very few are strictly illiterate, that is, unable to read or write, but a large proportion are practically uneducated. We take the woman from the officer in whose charge she comes to us, with no inquiry as to her past. The mittimus sent with her states simply the crime for which she is sentenced, and we do not seek to know more than this. Any woman, criminal though she be, has a right to an unprejudiced trial and a fair start in her new life. A few necessary data as to age, nativity and parentage are recorded, a thorough bath follows, and clean, whole clothing replaces the soiled, ragged garments in which most of the women reach us. An examination is made as to the physical condition, the results of which go on record for possible future reference, and the woman begins her experience as a prisoner by entering the department called Probation. The probation plan we regard as one of the most effective points in our system, which is essentially a system of grades founded upon the record of the daily conduct

of the prisoners. Here the woman spends 4 weeks by herself in a well-lighted room 12 feet by 14 feet, where she does not come in contact with other prisoners, and sees no one except the officials in charge of her. At the end of that time she is quite certain to be sober, quiet, and disposed to conduct herself properly in the next grade. She has had no privileges except those necessary to health of body and mind. From the time she enters the prison till the day she leaves it every woman is supplied with a readable book from the well-chosen library. The prison dress has a large outside pocket in which the book is carried. The time in probation can therefore be partly employed in reading.

After experiencing the isolation of probation, no woman will again readily forego the companionship of her mates to return to it. Those in charge of her have meantime been shown something of her character and tendencies, and are better prepared to meet such manifestations as may appear later. Furthermore, newcomers often develop delirium tremens, not infrequently insanity, and the conditions of the probation ward make it comparatively easy to deal with such cases. Another point in favour of the probation plan is that the news brought by a criminal from the outside world becomes stale and unimportant to the other prisoners before she has a chance to relate it. News 4 weeks' old has little interest for them.

Above probation there are four grades, numbered from one upward, each bringing with it certain privileges additional to the grade below, privileges so slight as almost to provoke a smile from those who do not realise how small is the world to which these women are restricted, and how few and pathetic are their interests. A different dress, more varied food eaten from better dishes, another way of holding the hands when in line of march, and the right to carry a library book in sight, under the arm, instead of out of sight, in the pocket—only one who has had to deal with prisoners can understand the importance to them of these things, and the influence exercised thereby upon their conduct. Every prisoner knows, when she enters a grade, the number of days she is to remain in it, the date upon which, if she is orderly and obedient, she will pass to the next higher, and her daily record is kept by marks upon a system which she fully understands.

Every year demonstrates more clearly the value of a graded system in the management of probation. A mission without which no reform is possible; self-respect, which is the keystone of character; self-control, which is character, have been gained by

many an unstable, sinful or despairing soul simply by the purposeful effort to attain the best rank in her little world. We who watch these women as they pass before us at work, or at their meals, or in their assembling in the chapel, have learned to recognise the first hopeful signs. The brightening eye, the lighter step, the tenser muscles, the steady gain, not only in grade but in spirit—these tell the story. I do not need to say that there are downfalls—in some cases many. The habits of a lifetime are not overcome in months. The deadened conscience, the weakened will, the disordered brain, the confused ideas of morality and truthfulness, all conspire to drag down and keep down these unhappy victims of vice and passion. A woman's standing is seriously, sometimes permanently, affected by these lapses, but every effort is made to hold her to her duty, and to restore her if she falls. Patience, gentleness with firmness, time to consider and repent, forgiveness and restoration where it seems wise, loss of grade, or punishment in extreme cases—nothing is left untried in the purpose to save a woman from herself, and to reform her if reform is possible. That it is ever impossible I dare not take it upon myself to say.

Of all the means employed in dealing with offenders, not the least effective is allowing time for reflection. Sober second thoughts will almost surely come to the most enraged and excited woman if she is given space to cool her brain and quiet her nerves. Even if circumstances require the infliction of punishment, it will be far more effective if the offender can be made to see the fault and to recognise the justice of the penalty. Criminals are not seldom dull and slow of intellect. They consider themselves the victims of a power which governs by force alone, and which has imprisoned them simply by virtue of its greater strength. They must be made to see the falsity of this belief. They must learn that they are not friendless, and that law, though merciless, is just. Obedience, to attain the best results, should be intelligent, and to arouse the intelligence of a prisoner is a process requiring time and patience. But it pays to take time. Patience is a good investment.

From all that I have said I would not have it inferred that punishment should not sometimes be sharp and sudden. No lesson is more important than that which teaches respect for law, and dread of its wrath. At the same time it is a fundamental point in our theory that every criminal can be won by gentleness and patience. I believe, if time were allowed to deal in this way with each individual, that punishment would in time—a long

time, perhaps, but certainly at last—be abolished as needless. I might give you countless incidents from my own experience, but perhaps one extreme case will illustrate sufficiently.

A woman was received at the prison whose intelligence and morals seemed but one degree above those of the brutes. She resisted every offer of friendliness, and defied authority so boldly that we were forced to put her in punishment, but solitude and quiet had no effect except to enrage her still farther, to the doing of deeds unfit to be told here. She seemed bent upon her own undoing; but we used no severity beyond what was absolutely essential to her control, and she was told quietly, though firmly and repeatedly, that disobedience so persistent would surely involve greater humiliation and atonement. Somehow I could not give that woman up. I set my patience and resolution against hers, and every day for 5 weeks I went to see her, hoping and believing that the good in her would triumph. And it did triumph. One night, as I entered her cell, she burst into tears of penitence and shame. "Oh, Mrs Johnson!" she cried, "I wanted long ago to tell you that I was sorry, and that I would do anything you asked me to; but I was ashamed to say it. May I begin to-morrow morning?" The victory was complete. The woman did without reluctance or reserve all and more than was asked of her, and I need not tell you of the courage and renewed faith brought to our own hearts by this happy outcome of what had seemed a hopeless contest.

The greatest good can be accomplished, as I have said, only by an intelligent obedience on the part of the prisoner. If she understands the true nature of her offence against law, feels the justice of her penalty, and comes to believe in the friendliness of those who have her in charge, she is prepared for the next step of repentance—aspiration after better things, and a definite purpose to attain them. She begins to see the value of discipline, however grievous it may seem for the present, and to submit herself to it in a spirit which in itself goes far to accomplish the desired work. The end of all discipline is to train mankind in ways of integrity, unselfishness and sobriety. What other end should we seek for these women, not only for their own sakes but for the sake of society, in whose interest they were imprisoned? They must learn to do right because it is right; to make a right decision when they are free to make a wrong one; to stand steadfast when they are released from restraint and confronted with temptation. A prisoner who obeys because she is afraid to disobey can be trusted as far as the arm of authority can reach, and

no farther. One who obeys because she thinks obedience pays better than disobedience may go down under the first strenuous assault of the adversary. The right principle and purpose must reign in the heart if life is to be either happy or useful. The only effective control of a prisoner is self-control, and to cultivate this in our women every incentive to well-doing is brought to bear, and every discouragement to evil-doing is kept before them.

Many of the privileges given, especially those in the form of recreation, are unannounced and irregular in their recurrence, and often of a kind new in the experience of the women. For instance, as an unexpected and exceptional favour, they were summoned from their beds at midnight, bidden to wrap their blankets about them, and pass in procession to the office. They obeyed, not knowing why, and were rewarded by the sight of a night-blooming cereus in full glory of fragrant blossom; and the delighted faces, the orderly behaviour, and the earnest thanks expressed then and later, by word and act, showed their appreciation of the favour.

At another time, on the last day of the year, I went into the rooms where the women were gathered for their evening recreation, and told them that, as was my custom, I should spend the closing half-hour of the year in the chapel, and that I should be glad to see there that night any woman who felt that by coming she could find comfort for her soul and inspiration towards a better life. They were all free to come or to stay away, but whatever they did they must conduct themselves so that there would be nothing to regret, either for them or for me. The plan was no impulse. I had considered it well, and was convinced of its wisdom, notwithstanding the fact that of the 300 women in the prison a large proportion were in the lower grades, and comparatively unused to discipline. I had spent hours that day planning the simple decorations in the chapel. The Christmas greens still hung on the walls. About the desk I placed palms and flowers. In front and between these was a bank of white lilies, with nodding heads and golden hearts, and into the centre of these I dropped a single electric light. It shone up into the faces of the flowers, and beamed out with a soft radiance through the snowy petals, and the place was glorified. At half-past eleven that night I was in my place in the chapel, with my deputy at my side and the organist at the instrument. I heard the distant, measured steps of the women in the corridors coming nearer and nearer, and then they filed in, a single matron in charge of each division. I looked over the expectant faces.

Every woman in the prison was there, except those in probation and a few in the hospital. We had a simple service, responsive reading from the Psalms, prayer and singing, ending with a hymn suited to the closing year. At three minutes before twelve I said, "Now we will kneel in silent prayer."

They dropped to their knees as one woman, and amid a silence unbroken save by the prison bell as it tolled the midnight hour, we passed from the old year over into the new. When we rose I talked to them for a little about some matters necessary and helpful in their daily life, then we sang together a New Year's hymn, and they went as they had come, in order and quiet, their footsteps growing fainter down the stairs and along the corridors, and I knew the experiment had succeeded. Time and time again, as the days went by, was I assured by one and another of the helpfulness of that midnight service. So satisfactory were the results that what was at first only an experiment has become a custom, and is carried out on every New Year's eve.

But we try to reach and influence the women not only by their recreation and by the privileges which belong to the successive grades, but by other means—flowers, music, reading, pet animals, the little children in the nursery, their helpless comrades in the hospital; in some way, at some time, we can almost certainly reach a tender spot in the heart of every woman—a little handful of soil where the good seed may find lodgment. There are very few to whom flowers do not appeal, and we employ them freely in chapel decorations, often using one variety alone, as on "Cowslip Sunday" and "Laurel Sunday." After the service on a certain "Cowslip Sunday," an Englishwoman, whose hands, like those of the other prisoners, were full of the golden blossoms, came and told me in earnest words how they had touched her heart and stirred memories of an innocent childhood spent amid the green fields of England where the cowslips grow.

In all that I have said in regard to the time and efforts spent in reaching the reason and the conscience of a prisoner, I do not wish to be misunderstood. We suffer no compromise with authority; we allow no parleying nor evasion of orders. We desire intelligent and willing obedience, but it must also be instant and complete. That this is thoroughly understood by the women, let me give you a proof.

The women are sometimes allowed five minutes for general conversation at the close of the public exercise. Every tongue will be active when such an opportunity is given, but at the



first tap of the bell on the superintendent's desk the sound stops on the *instant*. There is no gradual lessening of the volume of conversation, no scattering words falling on the silence here and there; the hush is absolute and instantaneous. This argues a degree of training in prompt and perfect obedience.

I have said nothing in regard to the occupations of our prisoners, but it may be stated in a general way that these are such as will best fit the woman for a life of freedom and self-support. All branches of housekeeping, cooking, dairying, laundry-work, plain sewing, the arrangement and management of a house, the care of the sick and of small children; all are part of the daily routine, besides the rearing of silk-worms and the winding of the silk, an especially attractive duty to most of the prisoners, and bestowed as a high privilege upon those who have shown themselves trusty and steadfast.

Those women who are illiterate—that is, unable to read or write—are arranged in two classes, one for reading and one for writing, and each class spends an hour a day, for five days in the week, in the schoolroom; while to those who prove apt and docile some additional teaching is given in an evening class.

The subject of prison recreation is one to which we have given much time and thought. The custom of allowing unrestrained intercourse between convicts of all ages and grades, even for a limited time and in the presence of an officer, seems to us unwise, for all experience shows that the conversation of prisoners, when left to themselves, will certainly relate chiefly to their sinful past. In such "recreation" there is no good and much harm, since it effectually destroys the tender growth of a new purpose, and gives added impulse to the unruly and evil-disposed. We endeavour, therefore, by various expedients, to break into this free recreation time, and turn it to better use.

In the first place, the different grades, four in number, are never, either in work or recreation, allowed to converse together. Each has its own corridor and cell-block, its own recreation and dining-rooms, and its own division of seats in the chapel, and in the latter place, as well as in the workrooms and schoolroom, no conversation, of course, is permitted. Even among members of the same grade, the recreation allowed for a half-hour each day is made general as often as possible by means of readings, music, games, simple entertainments, often arranged by the women themselves. For the higher grades an evening temperance club, managed by the prisoners, has proved of great interest and profit. The literary efforts of some of the women are surprisingly good.

The little silver T given as a club badge, and attached to the breast by a knot of red ribbon, helps to produce an *esprit du corps*, which in its way is beneficial both to the members and to us who are trying to inculcate the principles of "temperance, truth and trust," for which the T stands. The red ribbon in itself is the badge of the trust women, who constitute the higher grades of Division IV., and are those only who have maintained, from the day of their entrance into the prison, an unbroken record for obedience and honest effort.

Of course, the prisoners themselves are not aware of our wish to interfere with their recreation time. They are very jealous for what they consider their rights, and whatever we do must be managed with tact, not to antagonise them and so destroy the good effect of our efforts.

I have tried in this short space of time to give you an outline of the spirit and methods in the Massachusetts Reformatory Prison for Women. To sum up briefly, the principles are these:—

"A criminal reformed is a citizen gained."

"No criminal is incorrigible."

"Love rules better than fear."

Perhaps these thoughts can be stated in no way better than in the words of your own noble philanthropist, Elizabeth Fry, words which have guided and inspired prison workers on both sides of the water:—

"The spirit must be the spirit, not of judgment but of mercy."

"In our conduct towards these unfortunate females, kindness gentleness and true humility ought ever to be united with serenity and firmness."

"The good principle in the hearts of many abandoned persons may be compared to the few remaining sparks of a nearly extinguished fire. By means of the utmost care and attention, united with the most gentle treatment, these may yet be fanned into a flame, but under the operation of a rough and violent hand they will presently disappear and be lost for ever."

#### DISCUSSION.

The discussion was opened by **Mrs Isabel C. Barrows** (United States).—The number of women in the United States in proportion to the general population is smaller than is the proportion in many European countries, therefore it is not strange that the female State prison population is small. It is indeed so insignificant that in the last annual reports from States made to the

National Conference of Charities and Correction but three gave the figures with reference to women prisoners—the two Virginias and New Hampshire. In Virginia there are 79 women to 1603 men in the State's prison; in West Virginia 11 women to 538 men; in New Hampshire 4 women to 188 men. In the western part of the country there are yet fewer—Nebraska, for instance, priding herself that there are but 304 men in the State penitentiary, and only 1 woman.

Under these circumstances it is not strange that few States have separate prisons for women. Pennsylvania, one of the largest and most important States, for example, having two large penitentiaries and a reformatory for men, apparently has not yet found it worth while to have a separate reformatory for women. The Eastern Penitentiary, in a population of 1265, has but 22 women, and it would be hard to get a public sentiment in favour of the expense of providing for them by themselves.

These figures, however, represent only State prisoners. In addition there are women in lock-ups, jails, workhouses and other places where criminals are confined—even in the convict camps in some States. If a complete census were made of the women of any State who have been convicted of crime it would be seen at once that were they all under one central authority for each State, as they should be, there would be quite enough to justify each commonwealth in putting them apart, in prisons managed by women, where they should be subjected to reformatory influences till they are safe to be returned to the community at large.

If we ask why the number of female convicts is so small, especially in a country where opportunities for both well-doing and wrong-doing are so open to all as in the United States, we must recognise the fact that girls, as a rule, are more industrious than boys. The boys who learn trades and go to work early in life are not often among the criminals. A warden of forty years' experience says that he almost never has a convict who can do good cabinet work, carpentering, plumbing or brick-laying. If such work has to be done within the prison walls he must either send outside for workmen or have them trained in prison; whereas he has often college graduates and men with purely book knowledge. It is the boys who leave the primary and grammar schools and thereafter have no regular work to do who drift into intemperance and into crime. The sisters of the boys who follow the trades become telegraphers, typewriters, clerks in shops. The sisters of the boys who become juvenile street tramps are more likely to be moderately busy in the house. The parents

may both be breadwinners and the oldest girl cares for the younger children. They learn to sew after a fashion—usually a very poor fashion; they wash and iron, wipe the dishes, make the tea, fry the meat and spread the table. Very little other cooking is done; soups are unknown, and bread and pies they buy at the bakery. What they can do in their own homes would be of little use to them in a well-appointed kitchen, but their simple occupations serve at least to keep them in the house, except, perhaps, towards nightfall, when they meet other boys and girls and saunter about the dreary streets, at the same time keeping an eye out for the little ones entrusted to their care. So it would seem that even this untrained occupation of the hands, and this modicum of responsibility do their part towards restraining girls and helping to keep them from becoming lawbreakers.

An eminent Philadelphian, Mr Philip C. Garrett, in a paper on the need of radical reform in the treatment of criminals—a paper read in Toronto in 1897—speaks as follows of the reason for the rarity of crime among women as compared with men:—

“Perhaps oftener than all else the force of habit, working through education and tradition, and that regard for the opinion of others which constitutes a wholesome and civilised propriety, is the bulwark that keeps a man from dangerous error. He may sin; he does not commit crime. This applies to most men, and with double force to women, and is probably the reason for the small proportion of that sex in prison cells. They have too much regard for the opinion of others. In fact, a study of the reason for the small number of women, compared with the number of men, in prison, should aid us in reaching conclusions as to the prevention of crime. It is not to be thought that because a person belongs to the female sex she is thereby intrinsically less liable to depravity. Yet it is an undeniable fact that she commits less crime punishable by imprisonment. The fact must therefore be due to some peculiarities of the female character and environment, partly, perhaps, to greater timidity, to less independence of action, less self-reliance, and receiving more lenient treatment at the hands of men from motives of gallantry, but largely to a love of admiration and consequent dread of the ill opinion of others.”

If this theory be correct, and the love of approbation is one of the chief preventatives of crime, it should not be difficult to see that if self-respect can be restored to the criminal woman a long step is taken toward reforming her. Prison methods then would be in perfect harmony with means of prevention of crime.

The girl who helps her mother and so is looked up to in the little family as being of some use there, the clerk who, as the result of her hard work, brings home the scant salary to help support the brothers and sisters, has a perfect right to look for and receive approbation. If, through temptation or bad companionship, she lapses from an honest life and falls into the hands of the police, and gets into prison—perhaps for some petty crime, perhaps for some crime of passion—she can never be restored to society as a good member of it unless that self-respect which demands approbation can be given to her again.

Now, how is that to be done? The way adopted in the Massachusetts Reformatory Prison for Women, and similar methods in the women's prisons of New York, Indiana and Michigan, are fruitful in securing this result. Book learning is good as far as it goes, but it does not go far enough. Moral and religious training are essential, though they must be given without prejudice and bigotry, but these alone will not do it. The hand must be trained as well. The one word that covers everything—prevention, reformation, restoration, rehabilitation—is education. The rudiments of the academic side—the three R's—are essential, and as much more in that line as can be imparted on that line in the time allowed, and with the material upon which the work is to be done. The eye, the ear, the musical sense, the cunning fingers, the brawny limbs, all must be educated. Even the scrubbing of the tables to milk-like whiteness is educative, for with every fibre of wood answering to the efforts spent upon it the moral fibre of the woman is cleansed, and her love of a proper appreciation grows. The use of the needle develops not only the possibility, but a care for decent dress. The cultivation of fruits and vegetables, the rearing of animals, the garnering of fruits and vegetables carefully and well are acts that tell in the garnering of character, the betterment of the inner life. These women may learn not only to sweep a room, but to sweep it "as for Thy laws," and thus their action and their lives, as Herbert sings, may both be "fine," for this alone "makes drudgery divine."

The consideration of the care of women in prisons must always lead back to the thought of reformatory schools for girls, of which we have many in the United States, and this in turn to the work of prevention among school children and the little ones even in the homes. Here is where prison reformers should do their hardest and best work. Kindergartens, industrial schools for boys and girls, manual training of all kinds, domestic training, girls'

clubs, mothers' meetings, influences in the direction of industrious, temperate and moral living all the way from childhood through womanhood—these are the props that must sustain humanity and keep the weak from falling and the erring from deeper crime. In these efforts to unfold a stronger, purer, nobler humanity, that we may have better mothers and lovelier children—hence fewer wayward and criminal women—the women of all lands may well unite.

## Le Côté Réconfortant de l'Oeuvre des Femmes dans les Prisons.

**Mme. Isabelle Bogelot, Directrice Générale of the Œuvres des Libérées de St Lazare, Chevalier de la Légion d'Honneur, &c.**

MESDAMES,—Je suis charmée de me retrouver au milieu de vous. Nous sommes ici des travailleuses accourues de tous les points du globe, dans le but de faire bénéficier la cause féminine du fruit de nos efforts et de notre expérience.

Aujourd'hui, à Londres, nous sommes réunies comme nous le fûmes à Washington, en 1888, à Paris en 1878 et 1889, à Chicago en 1893, et comme nous le serons encore, à Paris, l'année prochaine, en 1900, groupées en une vaste association montrant les résultats obtenus par nos justes revendications.

Chacune de nous traite, dans ces réunions, le sujet qu'elle a spécialement étudié et tous ces travaux forment un ensemble duquel il se dégagera, je l'espère, une partie de l'idéal que nous souhaitons atteindre.

Le sujet qui m'a été confié et dont j'ai à vous entretenir, concerne, cette fois encore, la vie de la femme en prison. On me demande d'y ajouter quelques notes sur la conduite à tenir envers elle au moment de sa libération et quelques idées sur ce qui pourrait être fait pour lui éviter, dans la mesure du possible, d'être, un jour, sous les verrous.

Le titre du sujet à traiter est :—

### PRÉSERVATION ET RELÈVEMENT

Je serai, je le crains, au-dessous de ma tâche ; mais le mérite de mon travail sera dans la sincérité avec laquelle je vous exposerai les résultats de vingt-quatre années d'une vie consacrée à l'amélioration morale et physique de la prisonnière, en particulier, et de la femme qui travaille, en général.

A l'heure où je me sentis attirée dans cette voie, j'interrogeai ma conscience afin de connaître toute l'étendue du travail que j'allais entreprendre.

Avant de donner à une vie une direction nouvelle et d'entraîner avec soi des amis ou des personnes nous accordant leur confiance, il faut savoir si le chemin dans lequel on s'engage, conduira à une conclusion bienfaisante ou à un échec.

Je me posai les questions suivantes :—

1°. Qu'est-ce que la prisonnière ?

2°. Que peut-on faire pour adoucir son sort, pendant la détention, et préparer son amélioration morale ?

3°. Que fera-t-on pour elle, à sa sortie de prison, le jour où elle sera libérée ?

4°. Peut-on espérer une diminution du nombre des prisonnières, en s'intéressant au sort de la travailleuse et de la femme en général ?

J'adressai tout d'abord ces questions à mon cœur, car ce fut lui le premier qui m'entraîna vers ce genre d'infortunes.

A mon cœur interrogé, mon esprit répondit en me mettant sous les yeux le programme de l'*Œuvre des libérées de Saint-Lazare* :

*"Préserver la femme en danger de se perdre et fournir à la libérée le moyen de se réhabiliter, sans distinction de culte ni de nationalité."*

Ce programme répond, à mon sens, en grande partie, à l'étude de la question sociale, en ce qui touche le sort de la femme.

On dit de moi que je suis enthousiaste. Je suis heureuse de ma disposition optimiste. Croire au bien est une grande force dans la vie. Mon cœur m'entraîne, il est vrai, le premier, mais le côté pratique et positif de ma nature corrige et atténue mon premier mouvement. Plus j'avance dans la vie, plus je me félicite de toujours espérer et je reste convaincue de la nécessité et du bonheur que l'on éprouve à se proposer un idéal. Il faut donc le chercher afin de pouvoir l'atteindre.

S'il est bon, à certains jours, de s'élancer sur les hauteurs pour y respirer un air plus vif et plus pur, qui réconforte ; si de telles envolées sont salutaires aux personnes mêmes qui sont en bonne santé, combien plus encore ces envolées deviennent nécessaires et même indispensables aux pauvres êtres guettés par la maladie et la misère.

On se dit alors que si un changement d'air fait tant de bien au point de vue physique, il serait également opportun de recourir à un procédé semblable pour des cures morales. Les

natures faibles, dénuées d'énergie et de volonté, se modifieraient, en donnant de l'élévation à leurs sentiments, en les plaçant dans un milieu sain et réconfortant.

Et à la première question de mon programme qui demande : "Quels sont le type et la nature de la prisonnière ?" on pourrait peut-être répondre, avec justesse :

"La prisonnière est un pauvre être, qui est souvent hélas ! la résultante et la victime du milieu social malsain dans lequel sa jeunesse s'est écoulée."

Je vous demande la permission, Mesdames, d'avoir recours à une comparaison avant d'entrer directement dans mon sujet. Loin de nous en éloigner, elle nous guidera dans nos recherches et fortifiera, j'espère, nos convictions.

Une célébrité médicale, un professeur éminent de l'Ecole de médecine de Paris, M. le docteur Lannelongue, fit, tout récemment, une conférence à des étudiants.

Il avait pris pour sujet : "Les progrès de la science chirurgicale durant les cinquante dernières années écoulées.

"Les résultats considérables obtenus dans cette science sont dus, disait-il, aux trois grandes découvertes suivantes :

"1°. L'anesthésie ;

"2°. L'antisepsie ;

"3°. La bactériologie."

En lisant les extraits de cette conférence, j'étais toute pénétrée du vieux proverbe : "L'esprit sain dans un corps sain" et toute heureuse d'avoir appliqué, depuis de longues années, aux maladies morales le traitement préconisé par la science. Quand on vit en contact avec les prisonnières, qu'on leur porte un réel intérêt, on devient pour *elles* de véritables médecins. On les observe, on les étudie, on veut modifier leur nature, on souhaite leur donner la force qui leur manque et les mettre en état de résister aux tentations journalières qu'elles rencontrent, à chaque pas, sur leur route—tentations qui sont, pour le cœur et l'esprit, le milieu malsain dont il faut les préserver.

On se dit que le moral et le physique ne font qu'un ; que le corps est l'enveloppe fragile et périssable qu'un souffle merveilleux anime en lui transmettant la vie ici-bas.

En se parlant ainsi, le visiteur ou la visiteuse observe le détenu, voit l'expression de son regard, la maigreur ou la déformation de son corps, la couleur de son teint. Par ces signes extérieurs, l'observateur découvre souvent les ravages intérieurs de ceux qui cherchent encore à se dérober à sa sollicitude. Plus on étudie de près tous ces symptômes, plus l'on



s'attache au malheureux détenu et aussi à une Œuvre qui conduit à faire de telles observations.

Donc, pour la prisonnière, il faut s'inspirer, tout d'abord, pendant sa détention, des procédés de la science et les appliquer avec son cœur.

1°. Anesthésier, c'est-à-dire calmer et engourdir, par de bonnes paroles et d'utiles conseils, les douleurs si vives qu'éprouvent tous ces pauvres êtres irrités et révoltés. Le bénéfice de ce premier traitement moral fait naître une sympathie réciproque, qui permet d'agir avec profit. La patronesse, comme le chirurgien, prend alors possession de son malade et profite du calme momentanément obtenu par cet engourdissement de la douleur, pour sonder la plaie sans trop faire souffrir et pour en connaître l'étendue. Il n'y a plus alors qu'à en déterminer la nature, afin de découvrir les moyens curatifs. En suivant cette méthode expérimentale, on se rend compte que la philanthropie est une science véritable, qui réclame de l'étude, de la patience et beaucoup de persévérance.

Cette science a une portée positive, par les procédés employés, qui correspondent aux expériences scientifiques du laboratoire, et une portée morale, par le don volontaire que l'on fait de soi-même pour soulager son semblable.

En s'inspirant toujours de la méthode médicale et chirurgicale, on peut ajouter que le jour où l'on sut endormir le patient et bien faire une amputation, le but curatif ne fut pas encore atteint, car, par exemple, sur 100 personnes opérées, 98 mouraient des suites de l'amputation et *deux* seulement étaient sauvées. Les savants poursuivirent leurs recherches et découvrirent le rôle néfaste du milieu infecté, qui compromet tous les efforts de la science. Ils luttèrent encore pour devenir les maîtres du mal ; il eurent recours aux désinfectants et aux antiseptiques. Grâce à l'emploi mesuré de ces agents énergiques et préservateurs, on obtint une véritable transformation. L'opérateur, ses aides, le malade, les plaies, furent littéralement enveloppés dans une atmosphère de pureté. Le chirurgien ne fut plus uniquement l'homme habile, il devint un véritable guérisseur et, sur 100 cas, même parmi les plus graves, 98 furent couronnés de succès et *deux* seulement furent réfractaires aux bienfaits de la science.

Pour le traitement moral, nous procédons de même. Nous avons commencé par calmer, puis nous tentons de purifier l'atmosphère dans laquelle vit la prisonnière ; nous l'isolons le plus possible, afin de la soustraire au contact malsain d'un mauvais entourage.

Nous espérons beaucoup d'un tel isolement, qui permet à la détenue de se recueillir, d'éloigner d'elle les souvenirs pénibles et dangereux. Plus confiante, elle se mettra volontairement sous la bienfaisante influence de l'intérêt véritable que nous lui portons.

Dans ces moments de solitude, le cœur de la pauvrete se tournera vers nous, son esprit s'éclairera et l'amélioration morale commencera à germer.

La cellule d'une part, les visites de la patronesse, d'autre part, sont les vrais moyens de lutter contre le mal pendant la détention.

3<sup>e</sup> Question.—Que fera-t-on pour la prisonnière libérée ?

4<sup>e</sup> Question.—Peut-on espérer diminuer le nombre des prisonnières dans l'avenir ?

Me reportant encore à la conférence de M. le professeur Lannelongue, au cours de laquelle il a formulé, en langage scientifique, ce que je vous expose si incomplètement, j'ajouterai que les médecins, dans les hôpitaux, et nous, dans les prisons, nous avons un rôle identique. Comme eux, nous obtenons des résultats consolants et même surprenants, par les mêmes procédés.

Grâce à la méthode rappelée par le docteur Lannelongue, je répondrai à la troisième et à la quatrième question par la troisième découverte scientifique dont je vous ai parlé au début :

“La bactériologie,”

science destinée à prévoir et à éviter les désordres physiques qui font perdre la santé et engendrent les maladies. La bactériologie est l'étude médicale qui, remontant à la source du mal, en détermine la nature et contribue au succès final de la chirurgie.

En toute chose, il faut toujours pouvoir remonter aux causes premières. Ce n'est pas toujours facile ; on rencontre tout d'abord, sur sa route, quelques indices, on les saisit au passage ; ils se dérobent, on les trouve à nouveau, et ce n'est qu'après beaucoup d'étude et avec esprit de suite que le but est atteint, que la cause est précisée. Le microbe moral que l'on veut découvrir et détruire, est varié, caché et peut-être plus dangereux encore que le microbe physique. Si ce dernier est légion, dans les hôpitaux où sont groupées tant de maladies, le microbe moral est légion aussi dans les prisons. Si on transporte quand même le malade à l'hôpital, malgré l'air impur qui s'en dégage, c'est qu'on emporte avec soi le secret espoir d'y trouver le remède à côté du mal.

Les savants viennent risquer leur vie dans des laboratoires

et des amphithéâtres, pour sauver l'existence de leurs semblables. Grâce à ces savants, le malade retrouve bien souvent la santé.

Dans les prisons se rencontrent aussi des personnes, qui ont voué leur existence à l'étude des questions pénitentiaires. Elles ont découvert que l'ignorance des uns et l'égoïsme des autres sont les causes premières auxquelles il faut remonter, pour bien connaître les éléments morbides qui font perdre la santé morale et conduisent dans ces tristes maisons. C'est l'ignorance et l'égoïsme qu'il faut détruire, pour assainir et transformer le milieu social et diminuer, dans l'avenir, le nombre des prisonnières.

Les Œuvres qui ont pris à cœur de s'intéresser à ce genre d'infortunes, n'ont pas eu le don de recueillir beaucoup de sympathies. Le public est, en général, assez réfractaire à leur appel. Il est consolant pourtant de constater que le dédain professé jadis à leur égard commence à diminuer. On est redevable de ce bienheureux changement à des cœurs généreux, à des esprits réfléchis, qui ont pris cette cause sous leur protection.

Les Œuvres des prisons peuvent être classées parmi les plus grandes œuvres, en raison de leur immense portée morale et sociale. Ce sont elles qui, en voyant de près les souffrances dans toute leur étendue, ont poussé le cri d'alarme, réveillé les consciences et stimulé d'énergiques initiatives. Ce sont elles qui ont contribué, en grande partie, au développement des œuvres, si utiles, de préservation.

S'il est beau, mais douloureux, de vivre dans un hôpital en consacrant son temps au service des malades, il n'est pas moins touchant et précieux de s'enfermer volontairement dans des prisons où la souffrance est aussi intense. Et si, dans un hôpital, le médecin et ses aides ne reculent devant aucune plaie et ne voient que le malade, qu'ils espèrent soulager et guérir, de même les visiteurs de prisons ne doivent voir également que des êtres faibles ou malades, tombés en cours de route, qui demandent grâce et qu'il faut aider à se relever.

Dans les deux cas, la mission est la même : il s'agit de rendre la santé à celui qui l'a perdue.

Je termine ce rapport trop long, quoique bien incomplet, en vous confiant ce que me disait le digne aumônier de la prison de Saint-Lazare :

“Madame, me disait-il, je n'ai jamais été aussi heureux que depuis que j'exerce dans cette maison mon saint ministère. En prison, j'apprends à connaître le douloureux chemin qui conduit à la faute.

"En observant les prisonnières, en les voyant souffrir, en écoutant leurs aveux et leurs confidences, je me pénètre d'une réelle tolérance, je les plains et je m'humilie sincèrement en songeant à la part de responsabilité que nous avons tous dans les fautes commises par le prochain.

"En prison, plus qu'ailleurs, on a une joie réelle, car on arrive toujours à soulager un être qui souffre. On peut lui parler d'espérance. Le libéré, à sa sortie de prison, peut rentrer transformé dans sa famille, y prêcher d'exemple et devenir un collaborateur, si on a su ouvrir son cœur et son esprit en lui témoignant de l'intérêt et de la vraie bonté pendant sa détention.

"Je vous dis tout cela bien bas, Madame, car il me serait pénible de voir désirer par d'autres un poste où je me sens si heureux et si utile."

M. l'Aumônier ne m'en voudra pas, je l'espère, de mon indiscretion.

Mon but, Mesdames, en vous faisant cette confidence, est de vous intéresser à notre travail et de vous faire aimer, à votre tour, nos pauvres affligées.

Pour finir, je remercie M. l'abbé Michel et sa nièce, Mlle. Michel de Grandpré, d'avoir fondé l'*Œuvre des libérées de Saint-Lazare*. J'adresse un souvenir reconnaissant aux amies qui ont contribué à mon développement intellectuel et moral : les Maria Deraismes, les Caroline de Barrau, les Emilie de Morsier. Nous ne saurions être trop reconnaissants envers Dona Conception Arénal, qui a fait paraître, en 1864, *Le Manuel du visiteur du pauvre*. Ce petit livre est une merveille d'observation et de bonté. C'est un guide précieux pour celui qui veut venir en aide à son prochain. Trente ans plus tard, cette femme de bien dédia à l'*Œuvre des libérées de Saint-Lazare* son dernier travail : *Le Manuel du visiteur du prisonnier*. Les deux ouvrages unissent étroitement la misère physique et la misère morale et apprennent à lutter contre l'ignorance et l'égoïsme. Son œuvre de jeunesse parle du pauvre, en général ; son chant du cygne intéresse tout particulièrement au sort des prisonnières. Les deux livres ont pour épigraphe : *Consolez et vous serez consolés*.

Où peut-on consoler plus sûrement que dans la prison, dont les portes, si épaisses, ne s'ouvrent que bien rarement, même pour la famille, où les barreaux des fenêtres retranchent du monde des vivants, où le ciel même ne se voit que par de rares échappées.

Un jour, une dame patronesse, se rendant à Saint-Lazare pour une de ses visites, y fut saluée par cette phrase poétique,

par le gardien qui ouvre le guichet : "Entrez vite, Madame, la neige qui tombe est bien froide et le ciel est bien sombre ! mais peu vous importe, ici vous apportez toujours un rayon de soleil."

Je vous quitte, Mesdames, sur ces mots si doux et si touchants. Ils expriment des sentiments qui embellissent nos vies et nous rendent meilleurs.

Personnellement, je salue Mme. Joséphine Butler. Je suis entièrement d'esprit et de cœur avec elle dans sa courageuse campagne pour l'abolition de la prostitution et de la réglementation du vice. Je lui dois cette adhésion publique comme un hommage et aussi en souvenir de notre regrettée amie, Emilie de Morsier, qui avait fait de cette question primordiale le grand acte de sa vie et qui consacra vingt années de travail à l'*Œuvre des Libérées de Saint-Lazare*.

## A New Prison System.

Miss Haighton (Holland).

SOCIETY, thinking of self-preservation, builds prisons in order to make harmless for a short or for a long time persons that offend the laws and rules, without the obeying of which no society is imaginable.

Whosoever takes cognisance of the prison system will perceive that it proceeds from self-preservation of society, mixed with the desire of punishing the offenders of law.

Philosophy, physiology and psychology are unanimous in pronouncing a condemning sentence upon those proceedings, supported by the opinion that man is wholly free in committing or omitting a punishable fact. Modern science brought to light—or rather tries to meet with approbation, for its theories are far from being penetrated by judges and legislators—that man is determined in all his actions by heredity, physical and intellectual qualities by the persons surrounding him, education, etc. ; that malefactors are victims, quite as well as persons, subject to bodily or mental illness. Accordingly, the system of "putting aside" is equally unjust and injudicious. Our judicial punishments, common or cellular, do not improve, but have an exasperating and

deteriorating influence, undermine usually the body and nearly always the mind, and put the delinquents in a state of unfitness for social life, where it is necessary that they find their way after the expiry of their penalty. This unfitness for returning to society is also a proof that our system of punishing is impractical. The code ought to bear evidence of its striving for the improvement of delinquents by taking away, or at least reducing to a minimum, the causes that led their behaviour into a wrong and, for society, dangerous line. Medical anthropology ought to have the principal vote in the courts. By exact inquiries it has been verified that committers of punishable acts ordinarily present peculiar divergences in the construction of the body or of its functions, and nearly always abnormality of the brain and its development.

It is impossible to elaborate this matter here, by the circumstance that the reader of a paper has but ten minutes for its subject.

However different the opinions may be of people here present, I may yet safely suppose that we are all deeply convinced of the wrong results of our prison system. The incessantly growing number of recidivists is perhaps the strongest proof against it.

Is it impossible to find another system?

It is not only possible, but it exists already, and that in the State of New York. In Elmira exists a prison for men where malefactors are considered as patients, who are to be cured, if possible, not only in their own interest, but also in that of society. The system is neither common nor cellular, but gives, notwithstanding, the best results. In Sherborn exists a similar establishment for women. In the sentence the duration of the residence in the reformatory is not fixed, because nobody is able to know *à priori* how much time the cure will take—with this restriction, however, that the maximum term put by law on the offence cannot be transgressed.

The Elmira-Sherborn system is a system with degrees. By diligence, good behaviour and progress, marks are obtained, a certain number of which is necessary to pass into a higher class. If the behaviour in the highest class has been during some time irreproachable, the superintendent proposes to the direction to release the delinquent "on parole," i.e., he (she) leaves the reformatory and enjoys perfect liberty, but remains surveyed. If the behaviour has been irreproachable during the fixed term, he (she) is released also from that survey, and has, in the most favourable circumstances, the chance to begin a new life.

For everyone who is released "on parole" there has been found some work by which he (she) comes into a better position than ever before his (her) fall. In Elmira, in an almost incredible way, instruction and the learning of a profession are supplied to the inmates. In Sherborn, for instance, the sense of order and neatness is, as much as possible, developed. To give an example: In the highest class the inmates never use glass-work and crockery that is somewhat spoilt.

If anyone of you, pitying our brethren and sisters born with so few opportunities (for nobody chooses his parents or social circumstances), wishes to know further details about the New York State reformatory system, you can address yourselves in writing, if the occasion for a personal visit that should be the best might fail, to the superintendents of the Elmira Reformatory and of Sherborn, and they will answer your questions and with great courtesy—at least it was the case with me, and there is no reason for the supposition that the reception I met with was exceptional.

My question how the shortening of the maximum term could ever be justified, because, in Holland, for instance, good behaviour in prison does not offer the slightest guarantee for moral improvement, was answered by both. The superintendent of Elmira Reformatory writes:—

Replying to yours, 8th instant.

The matter of applying tests of reformation or determining fitness for release under the system of imprisonment and administration adopted at this reformatory is, you will readily perceive, greatly simplified when it is stated that the reformation the State demands is not solely or so much an apparent adjustment of one's relations to the moral government of the universe, adjustment according to some theological standard or some individual standard of the governor or government of the institution or of the State, as it is an improvement of individual skill and power of application to industry and manifest purpose to pursue some legitimate occupation for a livelihood, improvement of mental capacity by which the prisoner perceives, as he did not before, the rational, reasonable policy of conduct for his own happiness and interests, improvement in the power of and the habit of self-control in the same direction. The tests applied are not, and the judgment of a man's fitness is not based considerably, if at all, upon his protestations of reformation and of new-formed purposes, but rather upon his actual performance

under observation in such activities, and those that environ him by similar temptations to those that must invest him on his release.

It is true that a murderer might be sentenced to the reformatory under the indeterminate sentence system (and indeed one murderer whose crime, from the actual facts of it, should have been visited with capital punishment, was, after having been convicted of murder in the second degree, committed here. He was, after four years of training, adjudged safe to be released on parole, and did at once enter upon the trade taught him with us, and for a number of years until we gave up supervision of him, until he became absorbed in the healthful, respectable members of his community, worked faithfully, earned satisfactorily, saved prudently of his gleanings, married, and became a satisfactory inhabitant of the place where he lived). But not many murderers are committed to this reformatory. Under the laws of New York a murderer, first degree, must be executed; only murderers of the second degree or those guilty of manslaughter may be sent here. My experience of a lifetime with prisoners of all classes is that a man committed for killing is not necessarily less hopeful of restoration and safe citizenship than a thief or other classes of criminals—that is to say, when it does not reveal the abnormal, homicidal habitude, nor those exceptional characteristics that lead to the most atrocious murders.

It is readily perceived that, under an ordinary disciplinary *regime*, established and conducted for safe custodial care and orderly institutional life, the experienced criminal might fulfil the conditions of good record, if that were all that is required, and be released substantially and remaining the same unsafe inhabitant his crime has shown him to be. But the requirements for release from this reformatory by parole or previous to the date of the expiration of the maximum are:—

1. The record, 12 months or more, which tests the prisoner as first above mentioned in industry, in intelligence, in self-control.
2. Reasonable confidence of the government of the institutions aside from the record; that confidence men have in one another and daily bestow in commercial and social life.
3. Actual employment previously provided at his trade or at such legitimate occupation as gives him reasonably favourable environments and a satisfactory wage rate, always going out, if paroled, understanding his



liability to be brought back again, and under the supervision of the agents directed by the reformatory management.

In actual administrations it seems not difficult to determine with reasonable accuracy when one is fitted for free life, no more difficult, indeed not so difficult, to judge a prisoner under our control, to whom we may subject tests at pleasure; not so difficult to determine the real character, the weaknesses and strengths, hates and moods, as it is in ordinary life to judge of the capacity and reliability of those with whom we commonly come in contact. It is also found that when the new life of legitimate and larger earnings by industry at trade or calling is actually entered upon, and the inspiration and hopefulness of it is derived, this after the training received and under restraints of the legal obligations above referred to, there are very strong inducements and a good probability that a larger percentage of youthful criminals convicted of felonies will live within the law, earning their own subsistence, and by-and-by become absorbed among the average citizens of their community, so that their past mistakes from year to year become less and less remembered, until finally they are quite obliterated from the public mind.—Trusting I have answered your inquiry satisfactorily, I am, etc.,

R. C. BROCKWAY,  
*General Superintendent.*

Mrs Ellen C. Johnson, superintendent, says: I can understand your problem, and can only help you by answering from the standpoint of the reformatory. You are aware this institution is not intended for the most hardened criminals or what the courts consider the most serious crimes; but from what I have judged from many years of study of this class of people there is much less to be feared from a person who, in an unguarded moment of special temptation, commits a crime which is considered by a judging court as an offence to the community at large, such as robbery or assault, than from one who habitually leads a life of low ignorance in apparently minor offences.

Considering these equalising facts, also the utter impossibility of forming absolutely correct judgments as to a future life from prison conduct, no difference whatever is made in the grading and recommendations for release of crime. My observation confirms me in the opinion that this is wise. It is also an idea that is spreading quite widely throughout our prison systems, and which has for its fundamental idea the putting behind and

forgetting the old life, with a new start of which the prison discipline and training makes the foundation.—I am, etc.

## The Treatment of Children in Reformatories.

**Mr T. C. Legge (Great Britain), Inspector of Reformatories  
and Industrial Schools.**

There are at present—

	REFORMATORIES.		ACCOMMODATION.	
	For Boys.	For Girls.	For Boys.	For Girls.
In England, . . . .	30	9	3884	575
In Scotland, . . . .	5	3	591	168
In Ireland, . . . .	3	3	790	190
	38	15	5265	933

About 1200 boys and 170 girls are sent out into the world from these schools every year. The importance of the work will be appreciated when it is understood that 71 per cent. are known to be doing well for 3 years after their discharge; of many others nothing is known, and even of those who are known to have been convicted, a considerable proportion are not what might fairly be called criminal, but they have gone to prison in default of a fine, for trespass, or disorderly behaviour—the offence often having been committed under great provocation.

We must not mix up this class of young people with the much larger class of children sent to industrial schools for less serious offences, such as truancy, begging, etc.

The class sent to reformatories are generally over 12 years of age, and on the high road to a criminal career; and that 71 per cent. of these are arrested in their downward course is a result to be profoundly thankful for. But it is not a result to rest satisfied with. Every effort should be made to diminish the percentage of failures, and to make the successes more thoroughly satisfactory. Let us, then, try to examine for a moment what have been the contributing causes of successful reformation, and

to what unfavourable circumstances failure may be attributed, in order that we may, as we have opportunity, strengthen the former, and, if possible, remove the latter.

*Firstly.* As to the causes of success, we may mention :—

- (a) Private management under a responsible committee ensuring continuity of method and personal individual interest in the young people. Let us resist any attempt at centralisation of reformatories. State reformatories are to be avoided.
- (b) The treatment in small numbers—generally of from 50 to 100—whereby good school *régime* is substituted for mere mechanical discipline. Let us discourage barrack schools.
- (c) The blending of industrial and physical training with school instruction.

The reformatory and industrial schools of this country were the first institutions to introduce this treatment, and it has been found a powerful force in overcoming moral depravity in the young. Let us use our influence against the prevailing tendency to increase the mere school teaching at the sacrifice of efficient industrial and physical training. A girl is being better educated and better prepared to meet the temptations of life by being taught to cook, and darn, and make her own clothes, than by being pushed on to the sixth and seventh standards. Calisthenics and drill should be regarded as part of the school hours.

- (d) Above all, the personal influence of Christian superintendents, who look upon the young people committed to their care, not as prisoners, but as wandering lambs of the Good Shepherd to be brought into His fold. So long as superintendents are engaged who realise this, and that for every soul committed to them they must give account hereafter, so long may we hope that reformatories will continue to be an immense power in raising men and women who shall be a credit to our country.

*Secondly.* Let us consider some circumstances leading to failure. The stigma, or taint. It is not a credit to our civilisation, much less to our Christianity, that a young girl or lad should be handicapped in the race of life through having been in

a reformatory. Remember, the offence for which a poor lad is sent to a reformatory is often identically the same as that for which a child in a well-to-do family, or a youth in a high-class school would receive domestic punishment or a birching, and he would go out into the world without a blemish on his character. The boy or girl is, after all, sent to a reformatory, partly because of poverty, or from want of parental judgment in dealing with initial misconduct. But let the offence in the child be what it may, it should not mar a 4 or 5 years' good character in the youth. We can all bear a part in effacing a too common public prejudice against the boy or girl from a reformatory. We know that, as things stand, a lad dare not let his mates know he has come from a reformatory, and that if a girl's fellow-servants should discover that she has been in a reformatory, it might be the first step to her ruin.

The *prison* taint, as it was called, has long been removed. Formerly no young person was sent to a reformatory without first undergoing at least 10 days' imprisonment, but in 1893 the Reformatory and Refuge Union, through Lord Leigh, obtained the passing of a Bill removing this obligation, which had so long hindered reformatory work; so that now there should be no special stigma attaching to a person from a reformatory.

It is still a great hindrance to the work that the royal navy is closed to reformatory boys without exception, and we look forward to the time when the navy will be open to receive those fine fellows—the best of the lads trained in reformatory schools. Of course the character of a young person engaged from a reformatory should be inquired into as carefully as that of any other employee, but the mere fact of training in a reformatory should be a recommendation rather than the reverse. Indeed there is reason to believe that some of our best men and women in humble life have come from reformatories. Boys of pluck and courage have there developed, under Christian training, the noblest qualities, and have taken no mean part in winning our battles, and have performed noble deeds on sea and land. Many a lady could also testify—if that *were* desirable—to the devotion and affectionate self-sacrifice of a servant, a nurse, a friend who was trained in a reformatory school.

Let us do what we can to remove the stigma that unhappily still attaches to the word reformatory and still hinders the work of those institutions.

Several other circumstances leading to failure might be considered, but I will only mention one: the extreme difficulty

that has been experienced in securing the services of devoted, cultured Christian women as officers and superintendents.

The physically sick attract a goodly number of women of gentle birth to minister to them, but the morally sick, for some reason or other, do not seem to afford so interesting a field of labour. Perhaps it is because the progress of healing is not so rapid, and the results not so quickly perceived.

Let me not be misunderstood. If the superintendentship of a reformatory is vacant, there are plenty of women ready to rush in for the appointment and offer their services. They think that no special preparation or study is requisite.

There are, however, very few willing to devote their lives to the careful training in every detail of reformatory work, regarding it as a field of home mission work to be taken up in the name of Him who came to seek and to save that which was lost, and so the laundries and workrooms and schoolrooms have sometimes to be left in the charge of women who are not of that cultured class who can exercise the strongest influence upon poor, neglected and untrained girls.

Anyone who thinks of taking up this work must first of all have a real love for girls themselves, and next, she must take it up as mission work. If rightly considered, this will be seen to be the true motive power which must underlie all genuine work in reformatories. Unless these two forces are united, I do not believe that anyone can be sustained and strengthened to overcome the difficulties and discouragements which at times beset all the workers. It must not be forgotten that one of the chief difficulties lies in the fact that many girls, when first sent into a reformatory, have no desire to be reformed, and almost all are sent *against* their will, without themselves seeing the necessity of reformation, and therefore it is far more difficult to deal with them than with girls who go to a Magdalen Home. These last go of their own free will, whereas girls sent to reformatories in most cases go against their will, and object to give up their freedom. Taking for granted, then, that we start with these two most essential motive powers, we must add to them sufficient strength of will and purpose to carry us through, and energy enough to rise above more than ordinary difficulties (for such are sure to be met with). No person of weak or undecided character will ever succeed in a reformatory, for the girls are quick to detect weakness, and they trade upon it, and want of discipline and order are sure to be the result.

A firm will, united to kindness and charitable dealings with

failings and weakness (much of which is often hereditary), is what is needed with this class of girls.

The girls' lives should be made as varied and bright as possible, for they are but young; and who of us can say that if our own temptations and surroundings had been such as theirs have been, we should have kept clear of the sins which they commit? The girls should feel that the reformatory is a home, and that to a great extent it is what the girls themselves make it.

What a field of labour is here presented for women of a holy, self-sacrificing ambition.

#### DISCUSSION.

**Mr Arthur Maddison**, Secretary to the Reformatory and Refuge Union, pointed out that 1200 boys and 170 girls were sent out annually from the reformatory schools. The figures stood as follows: England—boys, 30; girls, 9; accommodation boys, 3884; girls, 575. Scotland—boys, 5; girls, 3; accommodation boys, 591; girls, 168. Ireland—boys, 3; girls, 3; accommodation boys, 5265; girls, 933. **Mr Maddison** advocated the abolition of State centralisation of reformatories. He held that for a reformatory to be a success there should be 50 or 100 girls. Fifteen was far too few. It was more important that a girl should be instructed how to cook a dinner, darn and mend her own clothes, than that she should be pushed into the third standard. Formerly a short period of imprisonment was the inevitable prelude to a spell in a reformatory, but happily this custom had been abandoned.

**Miss Fanny Calder**, continuing the discussion, wanted to ask if no more could be done for women who had served short sentences. They had heard about what was love in the case of loving ones. They of the Technical College of Domestic Science had long been anxious to enter prisons and teach the women to be experts in some useful domestic work.

**Miss A. S. Levetus** (Vienna) said that in Austria the maximum sentence ordinarily was 10 months. In the case of longer sentences the prisoners were sent to the Convent of the Good Shepherd, not far from Vienna, where they found the palace of the Archbishop of Austria had been converted into a prison. Here they were entirely under the care of the nuns. There was no solitary confinement.

**Lady Georgina Vernon** (Great Britain) advocated the creation of a greater dread for the prison among women. She

had hardly the heart to say it, but was there any deterrent to many women in the idea of a period passed in a well-warmed cell.

**Miss Rosa Barnett** (Ireland) said that there were only five countries in the world where crime was diminishing, and that Ireland was one of these.

## PREVENTIVE WORK.

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- (A) IN THE UNITED STATES.
- (B) IN EUROPE.
- (C) IN GREAT BRITAIN.

CONVOCATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

TUESDAY, JUNE 27, AFTERNOON.

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MRS RAWLINSON in the Chair.

Mrs Rawlinson said that the great aim, of course, of those who took up preventive work was to form young people for the battle of life. To put it in one word, she would recommend as the guiding principle of those who went forth on this crusade the word *Reverence*—*reverence* for the God who made them ; *reverence* for the mother who bore them, that they might, through her, respect all womanhood ; *reverence* for their own bodies, that they might be temples of the Holy Ghost. With this thought in their hearts the subject of discussion that afternoon would be approached with the realisation of what a great and solemn work they had to consider.

## Preventive Work as carried on in the Public Schools of America.

Mrs Mary F. Lovell (U.S.A.), Superintendent of Department  
of Mercy in the W.C.P.U.

UNDER the conditions of society known as civilised much wrong has existed which foresight could have averted. Much valuable



time and energy are now constantly expended to remedy evils which ought to have been exterminated while in the formative stage; and it has not been until they had reached proportions distinctly menacing to social welfare that public sentiment against them could be awakened. But as a natural outcome of the growth of that sentiment—the noble determination to remedy wrong—there has arisen the wise desire to prevent it.

Each child who is born into the world is accounted by that very fact to have rights, and first of all he has the right to an education which will make of him a useful and benevolent member of society, not a useless and mischievous one. The right of the parent over the child being subordinate to the child's rights as an individual, it follows that his education should be compulsory, and not dependent on the caprice or even on the convenience of the parent, and as the cultivation of the intellect merely is no guarantee against subsequent evil conduct, he should receive specific training, that moral development which is true education.

This is why we in America are prescribing by law in our schools, supported by public money, some lines of study which we hope and believe will contribute to the desired end. It has long been realised by those interested in reform that the drink evil is of immense proportions, is a direct or indirect cause of a large percentage of crime, is in many ways a menace to the public welfare, and that it has proved an evil most difficult to cope with. The plan of prevention seems the only hopeful one. Such a plan is now in active operation in the public schools of every State in the United States but three. I wish that Mrs Hunt, the author of this plan and Superintendent of the Department of Scientific Temperance Instruction for the Women's Christian Temperance Union, were here to tell you of it, but as I have the honour to know her, and to be associated to some extent in this work, I will try to present an outline of it. Under the laws in the several States every pupil in every department of the schools supported by public money is taught, from suitable and well-graded textbooks on physiology and hygiene, the nature of alcoholic drinks, stimulants and narcotics, and their effects on the human system. The physiology is the necessary medium by which information concerning the effects of the substances on different organs of the body is conveyed, and the hygiene is the every day hygiene, acquaintance with which is so much needed, and which is so conspicuously absent among the poor and also among those who are not poor. The books for the lower grades are simple in

language and very attractive in style, only enough physiology being introduced to convey the necessary facts. All the authorised books are prepared specially for use under the laws of the States, and are issued by a number of publishing houses.

This American plan for the prevention of intemperance has been in existence for more than a dozen years, and is constantly growing in favour. It is showing fine results, and as a consequence other countries have legislated in a similar manner—for example, the Canadian provinces and Sweden; and the text-books I have mentioned have been translated into five foreign tongues, including Hawaiian and Japanese. One feature of this plan which commends itself to all is that while the legally prescribed study enlightens the pupil in easy terms, but according to the best scientific authority, concerning the nature and effects of the beverages which may ensnare him, he is still left a free agent. His sobriety, if he possess it, will be of the reliable sort, the result of intelligent conviction. It may be asked if drinking parents do not object to such teaching and if the counteracting home influence does not neutralise the effect of the lessons. It does in some instances, but on the other hand we often hear, in the reports of those who visit the schools and who learn of the individual results of the work, the most encouraging incidents, relating not only to the impressions made on the pupils but on the parents through them, and not infrequently through the perusal of the school text-books by those at home. As many who were pupils some years since are now taking their places in life, we look here also for results, and we find them. The number of young people of strong total abstinence principles is notably increased. One of the most striking proofs of the change that is taking place is the marked decrease in the consumption of beer and spirituous liquors. According to Dr Shrady, editor of *New York Medical Record*, the decline in their consumption in the 10 years, from 1888 to 1898, was 30 per cent. in the United States. A marked decrease in the number of persons who sell these beverages is also found when statistics are consulted.

About 16 millions of children of school age are at the present time under temperance education laws in the United States, and as the laws demand qualified instructors, there is, beside, a great army of educators who must know the truths of science regarding alcohol and other narcotic poisons, and use their influence out of school as well as in the interests of reform. Thus is the day of American deliverance from the drink slavery hastening on. Further information concerning

this work and how to introduce it can be obtained by addressing Mrs Mary H. Hunt, 23 Trull Street, Boston, Mass., U.S.A. I recommend everyone to read her last annual report as being most interesting and valuable.

I will now speak of another preventive measure in which I take the deepest interest, namely, humane education. No close observer of the characteristics of mankind, no thoughtful reader of the history of the human race, can fail to observe that cruelty has always been a predominant feature. Of the worst vices it is a necessary constituent. Disguised in many forms, it escapes the notice of the heedless, yet under these very disguises it is an insuperable barrier to progress. Where the spirit of kindness prevails many vices must of necessity disappear. As character is formed in childhood it is in the school that our field of labour chiefly lies, and in America the idea of humane education is gaining very favourable recognition, not merely among philanthropists, but with those in the teaching profession also. They find that children, imbued with the humane idea, are more easily controlled, have better manners, are more courteous to each other, are kinder and more patient with younger brothers and sisters, more obedient to parents, and more merciful and considerate towards dumb animals, who previously, perhaps, have been the victims of their malice or thoughtlessness. I may cite as an instance the case of a teacher in San Francisco, who, finding that her boys, of a very rough class, were in the habit of ill-treating frogs and other animals, organised a Band of Mercy in her school, and began giving the pupils lessons on the nature and habits of animals and their proper treatment. To her delight she soon found a deep interest aroused, and in time discovered that these same rough boys were not only defending and caring for stray animals but were exercising a sort of protecting care over an unfortunate member of the human race.

The idea of humane teaching carried out through what she called Bands of Mercy originated with Mrs Catherine Smithies, an Englishwoman, who was many-sided in righteousness. In connection with Mr Angell of Boston she began the work here in England years ago. We have now in America many thousands of these bands, both in the public schools and elsewhere. Many are being formed throughout the country through the agency of Mr Angell and his society in Boston, and other humane societies are doing splendid work in organising and conducting them, notably the Rhode Island Society and the Woman's Pennsylvania Society for the Prevention of Cruelty to Animals, to the latter

of which I have the honour to belong, and can say, from personal knowledge, that in the public schools of Philadelphia alone we have nearly 14,000 boys enrolled in Bands of Mercy, these being systematically visited and kept up by ladies employed by the society for the purpose. The value of this work is so evident to our members that it is our opinion that no humane society is making use of its opportunities unless it includes human education in its plan of action.

No inconsiderable part is taken in this work by the Women's Christian Temperance Union. Our lamented Miss Willard fully recognised its value, and it is now one of the departments of the organisation, with regularly appointed workers in thirty-two of the States. The reports received from them each year show a steady advance and a constantly growing interest. The work of the department is varied, including, beside the promotion of humane education, the distribution of much reading matter, the giving of addresses, writing articles for the Press, influencing physicians and others against vivisection, the erection of drinking fountains for man and beast, requesting ministers of the Gospel to preach sermons on kindness, etc. Three hundred and nine addresses were reported to me as made last year by the workers in the department, and 44,316 persons, mainly children, are pledged in Bands of Mercy. Two of the States, Washington and Maine, have laws prescribing that a certain amount of time in each week of the school year shall be devoted to humane education, a wise step which we hope we shall persuade other States to follow. Money is better spent in training children to become good members of society than in supporting them in prisons and reformatories after they have become criminals. It is a well-established fact that some of the worst criminals began their evil careers by cruelty to animals in youth. In the case of a man who murdered his wife in my own city of Philadelphia, I remember that one of the agents of our Women's Pennsylvania Society told me that he had arrested the same man years before for revolting cruelty to a poor little mare. As cruelty to animals can be practised very early, sometimes in mere infancy, the inculcation of kindness to them should form the earliest and indeed the chief part of humane teaching, and thus, though the ultimate benefit to the child is greater than that to the animal, he also reaps his share, and it is his unquestionable right. He is sentient and can suffer, but can never tell the story of his wrongs at any bar of justice. It should give him a double claim to our protecting care, our tender and loving mercy.

I trust that we in America will go on with unfaltering steps into wider fields of labour for the prevention of each form of wrong, working at the same time in loving comradeship with our sisters in other lands. Let our first and best work be to save the children, for through them we shall save the nations, "redeeming the time," and at some future day in the "timeless land," in looking upon the faces of those children, we shall see of the travail of our souls—and be satisfied.

#### DISCUSSION.

**Mrs Elizabeth B. Grannis** (United States) said that whilst intemperance attacked, perhaps, only 1 in 7, impurity in some form or another in social and personal life attacked almost every family. In working in the temperance cause in New York and other parts of the United States, there was probably no special line of work that was so immediately effective as the teaching of the evil effects of alcoholic stimulants in the blood. A very excellent mother and grandmother in one of the districts, where there was a saloon in almost every building (because many of their buildings would have from 1000 to 1500 people living in them) said: "How can I keep watch over all those children?" This was said in answer to my protest concerning a little boy who had been asleep in a home-made hammock. "We have to have the whisky bottle to put them to sleep." But what of the poor little brains of those children! She wanted to do a great deal better. She wanted every woman to feel that it was her special privilege to try and save their poor, distressed fellow-creatures from liquor. Let her go to men in position. Let her ask them to change the laws. Let the Members of Parliament see what can be done to reduce the manufacture of liquor. It was no use to try and pick the leaves off the trees in the great forest. They wanted to stop the manufacture of liquor gradually until we can reduce the manufacture to a minimum. There was no reason why a great civilisation should manufacture this deadly stuff and support our governments by the revenues of it. It had been proposed to remove every saloon to a distance from a church or a schoolhouse. But she would have them, on the contrary, brought nearer to the church and the schoolhouse rather than attempt to drive them out of sight.

**Mme. de Tscharnier** (Switzerland) gave an account in French of the work which had been accomplished in Paris and in Switzerland. The surveillance of the asylums of charity was, in

the latter country, largely in the hands of German ladies. Much had been done, but there was yet much to be done. They must not be discouraged, and it was faith that would carry them on to final victory. She said that the smallest seeds brought forth great fruits. Their *Union Internationale des Amies de la Jeune Fille* was born of the smallest beginnings and the smallest seed of charity dropped in the heart of some among their sisters by a woman whose love for her neighbour was great. That woman was Mme. Aimée Humbert. In Switzerland they had a permanent staff of agents who were on duty on the arrival or departure of trains in order to give all necessary help to young girls. When they climbed to the summits of their wonderful Alps, how often were they deceived, how often did they imagine that they had reached the topmost height when they were only half-way? The higher the mountain, the more did the pinnacle seem to elude the climber. Was not this the experience of those who worked in the cause of humanity?

## Preventive Work in Great Britain and Ireland.

**Miss Janes, Secretary of the National Council of Great Britain and Ireland.**

Miss Janes drew attention to the value of the work of the Mothers' Union and of the Parents' National Educational Union, which were doing much to stimulate intelligent care in training and early education on the part of parents. The discipline of the Christian character was emphatically an individual duty, but it could not be confined to the home and the family. The less friended classes of children needed the mothering of good women, who must bring mind as well as heart to bear upon the complex difficulties of crowded city populations and isolated country villages. In Great Britain, women, as Poor Law Guardians and members of School Boards, had shown how valuable a work could be done in conjunction with the administration of public bodies interested in the care of the young, while orphanages, industrial schools, training homes, girls' clubs, emigration societies, religious guilds and bodies like the Girls' Friendly Society, the Young Women's Christian Association, the Church of England

Women's Help Society, testified to the desire of our countrywomen to give to their younger and less fortunate sisters friendly and sympathetic help. To be beforehand with the powers of evil, to cherish things lovely and of good report was their happy task.

Preventive workers in Great Britain especially cared most for those who most needed care. There was much still to be done for the children, much need of closer touch among the workers. She suggested that the National Union of Women Workers should form a roll embodying the addresses of associates of societies affiliated to the National Council, so as to have a handy book of reference for all who wanted to be in touch with those interested in the care of girls. It would form a bulky volume, for workers, for girls, were to be numbered by thousands in Great Britain and Ireland.

#### DISCUSSION.

**Mrs Hallowes** (Great Britain) said that as prevention was acknowledged to be better than cure, surely this ought to be one of the most important meetings at this important Congress. One had to realise the immense importance of preventive work. She was afraid that there were not as yet really a great number engaged in this work outside certain societies which had been named. There were, alas! very few whose sympathies were really with preventive work. So many found it difficult. They said, "Oh, it is not in my line, let somebody else do it." It was every woman's work. No woman could fairly say, "This is not my work." She is bound to see that her sisters are warned and led into the right paths. Nobody who had been engaged in rescue work had failed to come into contact with some human wreck, some woman who had suffered. What an awful thing it was to think that in our towns and villages there were groups of people living without God, without hope in the world. There was a class of men and women who were going down the broad road to destruction. They must realise that this preventive work had to be done if England was to be saved.

**Mrs Wilson** advocated lectures on alcohol. She fully coincided with the aim of teaching preventive work amongst men and boys. The idea was usually associated with the work among the girls, but this was its narrow acceptance. The President of the Congress was right when she had urged that the way to happiness lay in the improvement of the homes of the country.

**Mrs Cockburn** (South Australia) said that she had come to England to learn what could be done to keep young girls from walking at night on the streets. The law she had wished to get passed was regarded wrongfully as a curfew law, and as an infringement of liberty. The police told her that their hearts sometimes broke at the sights they saw.

**Mrs Percy Bunting** wished to see more work done in the workhouses. They did not want to trespass on the ground of the guardian, but there was special work to be done in overgrown institutions containing 2000 people, in rescuing young girls of 13, and putting them into situations before the workhouse taint had seized them.

**Miss O'Reilly** said that she would like to see good homes in London for ladies who were temporarily destitute. At present no provision was made for them. There were only the night refuges.

**Mrs Cholmondeley**, of the Church Army, pointed out that such cases would be taken in at Mr Taylor's Homes in Euston Road; at Miss Hill's, 37 Manchester Street; and at 27 Metford Place; while there was also a home in Vine Street, Clerkenwell. In the winter there was also a shelter at Newport Market, and an asylum at 39 Homer Street.

**Miss Mary Simmonds**, Principal of the Women's Bermondsey Settlement, gave her experience of relief work in Bermondsey. She had managed to organise a small staff of nurses, who visited the board schools and looked after children afflicted with small physical ailments.



## RESCUE WORK.

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- (A) METHODS OF WORK INSIDE HOMES.
- (B) METHODS OF WORK OUTSIDE HOMES.

CONVOCATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

*(Meeting for Ladies only.)*

WEDNESDAY, JUNE 23, MORNING.

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Mrs BENSON in the Chair.

**Mrs Benson** said she felt the question of rescue work would never be complete until men took their share in the work. They could do that in two ways. Firstly, by relieving the women of all business work, and secondly, by finding out in what way they could work effectively among men. It was a most difficult problem, and they could only hope to solve it by the help of the men. Claiming as they did that men and women should have the same moral standpoint, she thought that men should work for the restoration of virtue amongst men as women did amongst women.

**Mlle. Sarah Monod** (France) said :—

Mesdames,—Il faudrait des heures, au lieu des minutes dont chacun dispose dans un Congrès comme celui qui nous réunit en ce moment, pour exposer d'une manière complète l'œuvre du relèvement moral dans le monde, son histoire, ses méthodes diverses comparées, la manière dont elle s'exerce soit dans des Refuges, soit au dehors de ces établissements, et à l'air libre, si l'on peut ainsi parler.

Vous comprendrez sans doute qu'il me soit impossible de

traiter à fond une matière aussi complexe, même en ne prenant que la partie du sujet que m'a imposé votre amicale insistance, bien que je m'en sois défendue, faute d'une compétence spéciale, et vous m'excuserez de m'en tenir aux grandes lignes, et de m'attacher aux principes même de l'œuvre, plutôt qu'à leur application dans le détail.

On ne peut observer l'exercice de la philanthropie de notre temps sans être frappé de voir combien elle aussi suit le mouvement intellectuel et scientifique général; combien elle perfectionne ses méthodes ou arrive à les spécialiser, de manière à leur faire rendre le plus possible, pour le bien de ceux qui sont l'objet de ses soins, en quelque domaine que ce soit. Ce fait, qui est manifeste dans ce que nous pouvons appeler les œuvres de la charité matérielle, n'est pas moins vrai dans les œuvres de la charité morale ou spirituelle. Et cependant il n'y a pas d'œuvre où, plus que dans celle qui nous occupe en ce moment, l'être physique et l'être moral se tiennent de plus près et il soit plus difficile d'établir une démarcation entre les œuvres qui doivent s'appliquer à l'un ou à l'autre.

Comparez ce qui se fait actuellement pour l'œuvre du relèvement moral, ou comme l'exprime si justement votre langue, l'œuvre du Sauvetage—*rescue work*—avec ce qui se faisait il y a une soixantaine d'années. A dire vrai, la comparaison est difficile, faute d'éléments pour l'établir. C'était le temps où votre noble Elisabeth Fry, de sainte mémoire, commençait à intéresser les femmes de son entourage à l'œuvre des Prisons des femmes, qui est inséparable dans son origine de celle des Refuges, l'une étant la conséquence immédiate et nécessaire de l'autre. Et ici vous me permettrez de nommer une française digne émule de Madame Fry, Mlle. Louise Dumas, qui, à sa parole et à son exemple se donne à cette œuvre de Sauvetage en 1839, et jusqu'à l'âge de quatre-vingt dix huit ans passés, où Dieu la reprit à lui, en 1890, ne vécut que pour elle, on peut le dire, dans toute la force du terme. Dans ces soixante ans écoulés, que de changements, de perfectionnements dans tous les pays, dans toutes les Eglises surtout, car nos Refuges, sous toutes leurs formes diverses, sont-ils autre chose que des sortes d'hôpitaux spirituels, où nous cherchons à appliquer les meilleures méthodes à ceux qui, atteints dans leur volonté et dans leur sens moral, sont incapables de se conduire eux-mêmes, jusqu'à ce que nous ayons réussi à refaire en quelque sorte ce sens moral et cette volonté.

Qu'est-ce en effet que nous désignons sous le nom de Sauvetage ou de relèvement moral? qui dit relèvement dit chûte, qui dit

Sauvetage dit naufrage. Et vraiment les êtres que nous cherchons à relever et à sauver se trouvent dans un état de naufrage qui menace leur être physique et moral tout entier. Ils ont perdu tout équilibre ; leur sens moral est perverti ; et avec le sens moral perverti, c'est le plus souvent, la santé physique ruinée, ou du moins gravement compromise, et devenant à son tour un danger pour d'autres. Si bien qu'il s'agit à la fois de sauver des malheureux entraînés à leur perte, et de défendre ceux qu'ils menacent à leur tour. Quelle qu'en ait été l'origine, mauvais instincts naturels, ou entraînement, violence ou misère, avec une responsabilité plus ou moins mitigée, cette déchéance morale est un véritable naufrage ; quelle qu'en soit la cause apparente, le résultat est le même. Après avoir essayé peut-être par moments de se reprendre, après quelques retours offensifs de la conscience qui réclame ses droits, et qui veille en s'éloignant et en s'effaiblissant, l'abîme, reprend sa victime, et elle sombre au point de disparaître souvent entièrement.

Voilà la ruine consommée, d'autant plus grave que l'étourdissement de la conscience est plus complet, et cela quelle que soit la condition sociale de l'individu, avec un degré de responsabilité de plus sans doute, pour ceux qui, avec les privilèges de l'éducation et de l'instruction, n'ont pas de l'excuse—douloureusement incontestable—de la misère, avec ses souffrances poignantes, et ses redoutables tentations.

D'où vient donc ce sentiment trop général de mépris pour ceux qui sont tombés ? mépris qui s'étend comme une sorte d'opprobre à ceux qui voudraient leur tendre la main ?

Pourquoi d'ailleurs cette œuvre de relèvement s'applique-t-elle presque exclusivement à la femme, tandis que l'homme souvent est le plus coupable, et en tout cas l'est au même titre et au même degré. Affaire de pure et inexplicable convention. Et, disons-le en passant, pour nous l'œuvre de relèvement reste incomplète aussi longtemps qu'elle ne s'exerce que d'un côté et nous comprendrions fort bien des œuvres de relèvement pour tant de jeunes gens qui sont dévoyés par les mœurs et les coutumes régnantes.

*Tu ne manqueras pas de reprendre ton prochain . . . tu aimeras ton prochain comme toi-même.* Voilà l'antique précepte qui, nous semble-t-il, doit inspirer toute œuvre de Sauvetage moral. Mais l'orgueil de celui qui se présente devant Dieu pour lui dire. *Je te rends grâce de ce que je ne suis pas comme cette femme-là,* n'est-il pas aussi reprehensible à ses yeux que le péché de *cette femme-là, ou de cet homme-là ?*

Que la responsabilité soit plus ou moins atténuée, partout cependant où il y a chute morale, il y a culpabilité ; parce que cette chute n'est pas fatale : et c'est là précisément pourquoi il y a possibilité et espoir de relèvement. Ne peut-on pas voir dans le soin instinctif de dissimuler et de se cacher pour faire le mal comme un hommage indirect rendu à la pureté et à la conscience, comme l'aveu de la faute, qui appelle le pardon ? Et ce besoin même de pardon est une force, parce qu'il est un signe de faiblesse et de dépendance. L'aspiration, inconsciente peut-être, après la paix intérieure, qui n'est au fond qu'un besoin d'ordre et de justice, n'est-ce pas déjà le premier symptôme de relèvement, et comme l'aurore d'une vie nouvelle ? C'est une contradiction, dira-t-on ? Mais, dans le domaine moral, il y a tant de contradictions ! Et qu'y a-t-il à la fois de plus contradictoire et de plus foncièrement vrai que le grand paradoxe apostolique : *Quand je suis faible, c'est alors que je suis fort*. C'est ce paradoxe qui doit être la devise à la fois de ceux qui sont tombés, et de ceux qui ont à cœur leur relèvement et leur salut.

L'œuvre du relèvement où, et comment peut-elle s'opérer de la manière la plus certaine ? La première condition sera d'enlever tout d'abord ceux que nous cherchons à sauver à leur milieu et à leur vie ordinaire, pour les placer dans un milieu plus favorable. À ces pauvres êtres dont la volonté a été affaiblie et faussée par le désordre, il faut comme une éducation nouvelle, un traitement moral de redressement ; et le premier effort de volonté que nous leur demanderons, c'est précisément de désirer sortir du désordre, et de saisir volontairement la main qui leur est tendue, en acceptant l'entrée du Refuge, ou de Home qui s'ouvre devant eux.

Aussi est-ce pour nous une erreur que de penser qu'on fait tort à une jeune fille tombée en la plaçant dans un Refuge, sous prétexte *qu'elle ne l'a pas mérité*, et qu'il y aurait là pour elle une sorte de déchéance. La déchéance, c'est d'être tombé, ce n'est pas de se relever. C'est absolument comme d'empêcher un malade d'entrer dans un hôpital pour se faire soigner. Ne craignez rien ; est-ce que les directeurs et les directrices de nos Refuges ne sont pas là pour défendre l'honneur de leurs pensionnaires ?—je dis bien l'honneur de leurs pensionnaires ; et, dépositaires de leurs douloureux secrets pour les envelopper de discrétion et les protéger *contre les langues qui les attaquent* ? Nous croyons très mal entendue la charité de ceux qui n'ont pas le courage d'appeler le mal le mal ; et qui, sous prétexte de ménager les autres ne ménagent souvent qu'eux-mêmes par l'application d'une charité

plus facile et plus commode peut-être à exercer, mais combien moins forte, et combien moins efficace !

Voici nos repenties entrées dans le Refuge. Quelle méthode devra-t-on suivre avec elles ?

Il est bien difficile d'indiquer une méthode uniforme et détaillée. Cette méthode variera nécessairement avec les pays, les usages, les habitudes générales. Elle devra varier aussi, dans une certaine mesure, avec les individus ; les causes de la chute sont si diverses, les tempéraments et les caractères si différents ; le développement intellectuel et moral préalable, et par suite les responsabilités, si inégales !

Où sera la méthode assez souple pour se prêter à toutes les circonstances ? où sera la main assez ferme pour sauver, et assez tendre pour panser les blessures de sauvetage même ?

Ce qui doit nous préoccuper quand il faut sauver un brûlé ou un noyé, c'est le feu ou l'eau, c'est le danger. Qu'importe comment vous saisissez l'individu ? Sauvez-le toujours, la méthode viendra en son temps. Il faut qu'elle vienne ; mais elle aura à se modifier non seulement avec les individus, mais aussi avec la forme du mal, qui lui-même se transforme, il est impossible de ne pas s'en rendre compte. Où était l'alcoolisme, il y a seulement soixante ans ? où ne le retrouvons-nous pas aujourd'hui, avec ses hérédités brutales et désastreuses ? Les victimes de l'alcoolisme ne se comptent plus, elles sont légion. Il imprime ses stigmates, étranges quelquefois, mais indéniables, et nous le retrouvons à l'origine de beaucoup de chutes morales. Nous-mêmes, qui cherchons à le combattre, ne nous laissons-nous pas aller à une sorte d'habitude qui fait que nous sommes moins bouleversés, moins revoltés que nous ne l'étions naguères, peut-être pour des choses moins graves, comme si nous en étions à notre tour plus ou moins directement infectés. Où est la fraîcheur d'impression d'un Saint Paul s'écriant à la vue du mal : *Quelqu'un est-il scandalisé que je n'en sois comme brûlé !*

C'est donc une éducation qui commence, avec tout ce qu'elle doit emporter de la part de l'éducateur de patience, de persévérance et d'espérance. Éducation d'ailleurs complexe, car il y a beaucoup à déblayer avant de pouvoir édifier utilement et solidement sur un terrain essentiellement instable et inégal : de là les nombreux déboires inséparables de cette œuvre si délicate.

Quelles seront les dispositions les plus fréquentes à combattre, et quel sera le levier dans cette œuvre d'éducation morale ? Les dispositions sont presque toujours le mensonge, la paresse, l'absence de volonté, et une agitation qui arrive souvent à l'exci-

tation. Il faut donc créer dans les maisons de refuge une atmosphère de paix, de silence, d'ordre, de travail et de droiture. Tout ce qui met de l'ordre et de la régularité dans les habitudes extérieures, dans les mains et dans les idées, retentit en bien sur l'être intérieur. Avec le travail, l'instruction qui occupe sainement l'esprit, la lecture qui le distrait, la musique, surtout la musique religieuse qui l'élève, ont l'influence la plus bienfaisante ; et nous voyons souvent des êtres agités et surexcités se calmer peu à peu, sans beaucoup de paroles et de raisonnements, sous une influence saine et égale.

Il vaut mieux, dans l'intérêt de la sincérité et de la vérité éviter de les trop interroger sur leur passé. Le moment viendra où, la confiance gagnée par l'affection dont elles sont entourées, leur fera un besoin de s'en accuser d'elles-mêmes. Jusque-là, leur imagination faussée comme tout le reste les portera tantôt à atténuer leurs fautes et à les dissimuler, tantôt au contraire à les exagérer pour se rendre plus intéressantes, et cela, même sans une duplicité particulière. Même pour celles qui sont entrées au Refuge de leur plein gré, il faut s'attendre à des retours terribles quelquefois ; ce sont comme des retours de fièvre pour un malade ; des poussées réitérées du mal avant la franche convalescence. Le prince du mal ne cède pas facilement sa proie et la vie dans un Refuge est une lutte continuelle pour celle qui dirige et pour celles qui se sont placées sous sa direction.

Et le levier ? On peut évidemment par la simple influence morale et persévérante obtenir une amélioration de conduite et de vie extérieure ; mais non pas, pensons-nous une transformation complète et radicale. Encore moins devons-nous l'attendre du fait même de la réclusion et de l'isolement relatif. Une telle transformation, l'influence humaine même la plus élevée et la plus pure ne peut suffire à l'opérer. Il faut, avec la bonne volonté personnelle et le sincère désir de se relever le sentiment intérieur du péché, auquel répond du dehors et de plus haut un élément de pardon, qui rétablisse les choses dans leur état normal. Et ici nous revient à l'esprit la parole des Juifs. *Et qui peut pardonner les péchés que Dieu seul ?* Le raisonnement, la persuasion ne suffisent pas. Il faut une force extérieure, une puissance (*power*) qui gagne le cœur et à laquelle il acquiesce librement et s'abandonne volontairement.

"Dieu," a dit un penseur chrétien, "est patient parce qu'il est éternel." Il est très patient avec chacun de nous, et nous apprend à être patients envers les autres, et en quelque sorte envers les circonstances. Nous avons trop vite besoin de voir des

résultats, d'être rassurés par quelque chose de visible et de tangible, et tout cela est bien fragile s'il ne tient qu'à la volonté de l'individu, cette volonté infirme et faussée par elle-même. Il faut laisser à cette volonté le soin de se guérir et de se redresser. C'est pourquoi, d'une manière générale, il est bon d'assurer aux repentins un séjour suffisamment prolongé dans un Refuge. Deux années ne sont pas de trop pour l'ordinaire, bien que ce temps puisse être, dans des cas exceptionnels, abrégé sans inconvénient.

Il faut du temps pour rompre avec des habitudes invétérées.

Il faut du temps pour reprendre le goût et l'habitude du travail, cette loi suprême et bienfaisante, établie de Dieu lui-même pour donner à l'homme sa dignité et son indépendance.

Il faut du temps pour oublier le passé, pour guérir les plaies morales profondes faites par ce que l'Écriture appelle "les délices du péché."

Il faut du temps pour rétablir ou refaire la santé physique par un régime rationnel et bien approprié.

Il faut du temps, pour renoncer à l'habitude constante de la dissimulation et du mensonge qui est devenu comme une seconde nature.

Il faut du temps pour que le tumulte des pensées s'apaise et que la voix de Dieu puisse se faire entendre dans les profondeurs de l'âme et de la conscience.

Mais ces habitudes peuvent être rompues ; mais la sainte loi du travail peut reprendre ses droits ; mais le passé peut, sinon s'oublier, du moins se réparer, et même, par un miracle de la grâce de Dieu être tourné en bien ; mais la santé peut se remettre ; mais la vérité peut triompher du mensonge ; mais le silence peut se faire dans l'âme, et la voix de Dieu se faire entendre avec une puissance libératrice et créatrice. Et c'est pourquoi cette œuvre de patience doit être une œuvre de persévérance et d'espérance.

Aussi ne voudrais-je pas terminer sans adresser une parole d'encouragement aux directeurs et aux directrices de ces œuvres de relèvement, qui sont les œuvres de miséricorde par excellence. Il faut une force morale bien trempée, il faut un amour profond du prochain, pour se jeter au travers d'un courant pareil et tenir bon ; et ce sont les vaillants qui s'y exposent. Honneur à ceux qui ne se laissent pas décourager par cette lutte vraiment formidable, et qui, fortement attachés eux-mêmes au *Rocher des Siècles*, ne craignent pas de plonger dans les abîmes du mal pour lui disputer ses victimes. Heureux ceux qui ont confiance dans le triomphe final du bien, et qui estiment au dessus de leurs aises

et de leurs convenances personnelles le prix de la solidarité humaine !

Il est commode pour nous de leur déléguer nos pouvoirs pour accomplir cette œuvre difficile et de nous décharger sur eux de nos responsabilités morales. Il est facile de critiquer ceux qui sont jour et nuit sur la brèche, de trouver les uns trop portés à l'indulgence, les autres à la sévérité. Il est facile, en échange d'un peu d'argent accordé—et combien marchandé, souvent !—à ces cœurs de continuer à vivre de la vie de travail paisable, de plaisir peut-être, en se sachant gré de soutenir des œuvres de relèvement.

Mais si ces intermédiaires au cœurs généreux venaient à vous manquer, si vous deviez vous-même — aujourd'hui peut-être — accepter votre part directe de responsabilité à l'égard de nos sœurs tombées, quelle main auriez-vous à leur tendre ? Serait-ce la main pure, amiante, loyale, de celui qui procure la paix ? ou bien la main de celui qui retient le pardon, qui se couvre par le mensonge, qui sème la colère et la haine ? Serait-ce la main de celui qui par un peu d'argent jeté pour le relèvement d'autrui pense purifier ses plaisirs coupables, en se donnant le change à lui-même ? Et cette main forte et fraternelle que vous trouvez si naturel de voir se diriger vers ceux qui se perdent, auriez-vous le droit de la leur tendre ?

Et la statistique, dira-t-on enfin ; bien que relativement encourageante, est elle selon vous de nature à justifier la dépense de temps, d'argent, de force, plus ou moins perdue après tout, pour des natures vouées au mal et fatalement incapables de se relever ?

Nous répondons qu'il faut du temps aussi pour établir cette statistique. Ce n'est pas en effet une statistique ordinaire ; souvent elle nous échappe et au bout de bien des années parfois, confond nos prévisions, soit en bien soit en mal. Mais nous sommes tranquilles, car c'est la statistique de celui *qui est venu chercher et sauver ce qui était perdu* ; et nous ne la connaissons que dans l'éternité maintenant encore, comme aux jours de sa vie terrestre, les cas que nous appelons désespérés sont ceux dont il sait tirer sa plus grande gloire. *Heureux ceux qui n'ont pas vu, et qui ont cru ! Long-temps après, le pain jeté sur la surface des eaux se retrouve encore ; et la pure semence de la Parole de Dieu, déposée avec foi et amour dans l'âme la plus abandonnée ne perd jamais son germe vivifiant et incorruptible.*



## Principles of Rescue Work.

**Mrs Bramwell Booth.**

MORAL disorders can only be successfully grappled with when we have learned to distinguish between their causes and their symptoms. The first requisite for the work of moral reclamation, to which this short paper is to be devoted, is some intelligible idea of the causes which produce the disasters we are set to repair.

There are no doubt many influences which contribute to the ruin and shame around us. The general sentiment (moral sense) of the population is grossly deficient, and I sometimes fear that in some quarters it is growing duller. The laws of many countries are weak and uncertain. In the English-speaking nations—it is with them I am most familiar—there is a terrible halting and stumbling where crimes against virtue and against the young are concerned, and unless it be openly oppressive, the law of the land quickly becomes the law of the individual. What the law forbids is looked upon as crime, and what the law does not prohibit and punish is soon regarded as allowable.

For this, among other reasons, the moral destruction of the young has become a dreadful evil. Men of a certain kind in every class of the community have come to look upon what is really a shameful crime as merely a risky amusement or unfortunate accident.

It must never be forgotten also that, speaking broadly, vice offers to a good-looking girl, during the first flush of youth and beauty, more money than she can earn by labour in any field of industry open to her sex. At the very beginning of a career of immorality the highest rewards are obtained. By a cruel inversion of the ordinary laws, it is the apprentice who receives the largest wages, and the "old hand" who gradually sinks to destitution, disease and death. But human nature is shortsighted. The tempter offers, or pretends to offer, ease and comfort, and even wealth, and that at once, and the giddy and venturesome, chafing against the restraints and monotony of industry, see the glittering bait constantly before them. Who can wonder that many take the plunge and barter their future lives—ay, and their very souls—for the chance of a little ill-gotten gain?

And many of these of whom I speak are where they are owing to fraud and crime for which they had, at the most, but slight responsibility. Some, I have no doubt, have entered upon their

dismal lives entirely without any consent of their own will; and although that class may bear a small proportion to the whole, it is, I am convinced, larger than is generally supposed, and, undoubtedly, the most to be pitied.

But we must, it seems to me, look deeper still for the chief cause—the tap-root of the evil. After a somewhat lengthy experience and not inconsiderable opportunities of observing the sufferers—nearly 20,000 women have passed through the homes of the Salvation Army in this country under my direction—I am constrained to admit that, in respect of the vast majority, the original weakness was a weakness of personal character. I do not mean that there was already a moral taint, or even a moral deficiency, so much as a moral infirmity. In other words, women become impure from precisely the same causes as men. Immorality, in the sense in which I now use the term, is induced just as other forms of evil are induced. Criminals become criminals because the temptation to dishonest courses—often, I know, strengthened by adverse conditions of life—come upon characters too weak to resist. Prostitutes become prostitutes just in the same way. To make any real reformation in a thief, it becomes necessary, therefore, to find means whereby the character, the disposition, the evil nature of the thief may be altered. And to affect a real restoration to virtue—that is, a lasting one—a change must be produced in the character, the choices, the preferences of the victim of lust.

Am I merely stating a truism? I am not a little surprised to find it necessary to set forth what seems to me a self-evident truth; but the fact is, that the great danger of all work for the restoration of women—and, for that matter, of men, who appear to me to be infinitely more needy of restoration than the women—they certainly sink lower—is a disposition to rest in the reformation of conduct as distinguished from a change of taste, or, as we should say, a change of heart. I do not wish to discourage anyone who will lift a little finger to fight evil, but I am dismally disappointed in the results of much devoted labour. I do not see that any great gain is effected in a woman's removal from the outward conditions of a vicious life if her heart remains unchanged. Moreover, it is this attempt to alter *the habits* of the impure without changing their *character* which, I venture to think, accounts for so much of the discouragement that is associated with this class of work.

It is then to a moral and spiritual reformation we must address ourselves. Exactly as with other forms of sin, and in

common with them, the path of recovery will lie in the direction of self-renunciation, of self-abasement, of self-reliance.

The weak and wobbling nature must be attacked where it is weakest and most uncertain. The untamed and brutal spirit must be approached exactly at the seat of rebellion, rather than in its expressions of unruly conduct. The half-crazy and suspicious creature must be won by the restoration of confidence.

It is precisely because I thus view the problem that I set the salvation of God first in all remedial efforts; whatever may be done in other directions by other influences, it is by that means, and by that means only, that the needed change of character can be effected. Every woman, therefore, who comes into a home, or comes, in fact, under any influence aiming at her recovery from vice, ought to have set before her the definite prospect of such a change in her character as will in itself largely assure her deliverance from the power of her evil courses, as well as from the thralldom of the circumstances which now hedge her in. Whether or not she be desirous of reforming, she will probably be intensely influenced by a sense of the helplessness of her position. She must be made to feel that God is the missing factor; that by His help the impossible, both as to herself and her surroundings, may be accomplished; that in truth the "leopard may change his spots," and they may learn to "do good who were accustomed to do evil."

How, then, is this to be accomplished? By what methods and agencies is the work to be done? Well, I can only refer to those means which I have seen employed with a large measure of success—please do not imagine on that account that we claim any monopoly of wisdom in this matter. But I think you will probably prefer that I should mention plans which I have proved to be of practical value than discuss generalities.

First, then, I would say, the workers must have *faith in the salvability of those coming under their care*. Faith is indeed the very sap of successful labour for souls. "Without faith," said the apostle, "it is impossible to please God," and, without faith, he might have added, it is impossible to save men. Any doubt in the heart of the rescuer will invariably communicate itself to the woman with whom she is dealing.

This faith must be rendered apparent in all the arrangements for dealing with the women. As with children, it is a great part of the battle to make them feel that they are *expected* to be good. All plans for their future should be based on that expectation.

*And after faith, love.* It is of the first importance to con-

vince a woman of the true love of those who are striving to save her. Here, of course, is manifest the supreme importance of a right selection of workers. With us the whole, or nearly the whole, secret of our success lies in the fact that our officers love the women. (In this country we have over 300 devoted women engaged exclusively in the rescue work.)

I cannot too strongly urge that this work can only be undertaken by those who have themselves deeply received of the love of Christ.

It is only by this revelation of *our* love that these poor Ishmaelites of our modern life can be made to realise the love of Christ. They do not believe in the one because they have totally lost faith in the other. When in love serving them, not by foolish weakness or indulgence, but in faithful and patient watching and labour, they see the spirit of Christ, new hope springs up, and then they can be led to Him. At His feet, Who is still the Great Receiver of Sinners, the one revelation of pardon, which must come to all alike who profit by His death, will be made even to them.

The practical fruits of that revelation, as I have witnessed them, alike in the proud and refined woman and in the gross and degraded nature, have been wonderful indeed. It is love that does it all. The love of God in the seekers and shepherds, and then the same love directly revealed to the repentant wanderer herself.

You will have anticipated my next word—*there must be no coercion*. Every appeal must be made to the higher nature. Force is no remedy here. Threats of penalties and promises of rewards, which are little more than bribes, are not only of no good, they are distinctly bad. Restraints, which are not assented to and accepted willingly, will aid no real reform. Bolts and bars are in reality but symbols of failure. Love and coercion cannot possibly flourish together. The one is Divine and is in harmony with all that is best in us, the other proceeds from what is low and base. Love inevitably attracts, coercion as certainly repels.

Again and again it is necessary to remind ourselves that it is a moral renovation we seek, and our weapons may not therefore be carnal; they are, and must be appropriate to our object, spiritual.

All this supposes the *strictest individualism* in our work. I do not for one moment depreciate dealing with the many. I long for larger efforts on the part of society to wipe out this

blot on the honour of all the nations, but the work will only be efficiently done by the most careful dealing with the individual. A medical man would be laughed at who proposed to deal with his patients in the mass. One by one their difficulties must be considered, and each case dealt with according to its peculiarities; and can we do less who undertake to prescribe for moral disorders? No home is sufficiently officered if careful and constant individual dealing is not provided for.

This paper is only supposed to deal with questions affecting the internal management of the home, but I cannot close without a strong word that a permanently good result cannot be obtained without a continuance for some considerable time after the women have passed out of the home of the same loving care that was bestowed upon them when under its roof.

As a class, these lost ones are friendless and homeless, and if the work for them comes to an end when they leave the home, they start out practically as friendless and homeless as they enter. We generally feel our labour for them has but begun when the time arrives for them to take their first situation. We aim at continuing our oversight for at least three years.

I was never more hopeful for the salvation of those of whom I am writing, and I am convinced that the day is at hand which will see the institution of measures for the prevention of this great evil as well as for the adequate support of all agencies engaged in the work of combatting and recovering and restoring those who have fallen under its power.

#### DISCUSSION.

**Mrs Ruspini** (Home of Compassion) stated that when a girl entered a home, if any force was used towards her, it would probably keep her from improving her moral condition for months. She thought that the results of the religion of a home rested largely with the worker in the establishment. It was the quiet, constant care that "told" with those women. Nor should they, when a girl had just entered a home, put a lot of questions to her about her past life. They should let her hold her peace, and the chances were that she would eventually put confidence in the officials of the home. Whatever story was so told should be treated in the strictest confidence. In the method of employment she would urge as great a variety as possible. Many homes were partially financed by the work of the girls, but they should never be sacrificed for pecuniary gain.

**Mrs Sheldon Amos** said she thought something should be done for the reclamation of the young men. It seemed sad to think that so many men viewed the subject with so callous a disposition. The moral reclamation of men was quite as necessary as the moral reclamation of women.

**Mme. v. Finkelstein Mountford**, said she thought that the failure of many of the homes was owing to the fact that the teaching of the New Testament was not fairly put before women. People should now be led to understand that women were not bondwomen, as in the times of the Old Testament, but free.

**Mrs Hunter** (Glasgow) also spoke of the necessity of mothers teaching their boys the common laws of morality.

## Various Methods of Rescue Work in the United States.

**Mrs E. B. Grannis**, President of the National Christian League for the Promotion of Social Purity (United States).

HEREDITY, she said, in its broadest sense, was largely the result or the development of environment. Heredity and environment must go hand in hand for the higher improvement of the race. The poison of degeneracy was in the very roots of the race, or, as some of them believed, in the fall of man, which had manifested itself from the beginning of the world in the subjugation of the female man to the male man. In the human race the order of Nature had been reversed, as in all manifestation of animal life save that of man the female was supreme in exercising her will in the production of offspring. The highest development of the human race could be wrought only through the correct solving of the problem of mating and marriage. A few, at least, realised the beneficent results accruing to the race through scientific and spiritual mating and marriage. Improvement in offspring depended absolutely on this foundation, and upon it must be built the only true social economic system. Every soul ought to desire and realise its dependence upon its mate to aid and strengthen each other to attain the highest spiritual, intellectual and physical well-being.

Of all ancient and modern religions, philosophies, scientific and social economics, Jesus of Nazareth taught the highest, in proof of which they had the attainments of the Anglo-Saxon speaking peoples of the earth. God the Creator, manifest in the

Sonship, redeemed the race. In the redemption of man, woman was redeemed to the place she held before the fall of man, and was restored the equal with man.

For the benefit of offspring the average mind as truly as the more thoughtful must be impressed with the vast advantage of pure conjugal affection, coupled with perfect freedom of woman from financial dependence upon man. The fact that special evils had always existed was no reason why they should always continue to exist. When the average woman and girl was no longer the ward of man, conjugal affection would become of so high a type that they may look for a new race of men within one generation.

Authoritative records up to the present date show over 800,000 defective children in public institutions in the United States; and were the defective children counted in private quarters and homes, who can tell to what extent the 800,000 would be augmented? Let them awaken thought that it might develop text-books on the science of Stirpiculture, to be studied not only in the high schools, but placed in the hands and homes of all parents and those who are being fitted to become such. They 'wanted books in the simplest, plainest language, that should teach children to build better physical bodies, increase mental calibre, and evolve the truest hearts on the surest foundation that could be imparted to them by the creator through parental endowment.

There was no means of preventive work more effective than the effort put forth by women and men in wise, judicious instruction of childhood and youth, by instilling into their minds physiological facts, shielding them with hygienic care, and impressing upon them the wisdom of the Creator in arranging the "house beautiful," just as the human body should exist if it were in a strictly normal condition. There was no appeal to be made to the human soul of greater interest than for him or her to attain that perfect self-knowledge and self-control that should fit the individual to become an instrument able to produce its kind in the highest type which God and Nature had ordained for its development.

#### DISCUSSION.

**Frau Cora von Bulzingslowen** (Germany) said the methods of rescue work outside homes is a subject bristling with difficulty. Rescue work at its best is but a compromise—a dealing

with symptoms rather than with causes, which generally lie deeper and date further back than the present mischief. Want of religious principle, lack of proper education, bad example and environment, physical and pathological causes, heredity, etc., besides the far-reaching evils of faulty legislation, insufficient wages, lax public opinion, and a low standard of morality generally—these are some reasons why so many go astray. And the work of rescue is an arduous one, which presents grave difficulties. The institutions, however numerous, could not suffice for all, even were it possible to persuade *all* to go into the homes and refuges. How are we to reach these poor women, and exercise a beneficial influence on those willing to be helped, to save them from themselves and their temptations? I believe that each case needs to be treated individually, according to circumstances. In Prussia the terrible "State regulation of vice" still exists, though there are signs that the popular conscience is being aroused at last, and there are voices in high places that urge that the male companions of these women, who have hitherto been absolved by society, are at least equally degraded, and deserving of like treatment and punishment. Let us hope that justice will prevail eventually. In the meantime, about 45,000 women are more or less under the supervision of the police; and besides the medical aid afforded in the hospitals, there are devoted ladies and Sisters of Mercy who try every means to induce the girls to return to their homes, whence they have been led astray, usually by bad companions, smoothing the difficulties and reconciling them to their friends, should these be fitted for the charge. It is, then, most important to continue the care for some time; to show kindly interest; to give the encouraging word or rebuke if needed; to provide suitable work to enable them to earn their bread; to supply them with wholesome recreations, and, if possible, to try to awaken a love and reverence of the better and higher. In work among these women there is a need of a higher tone, and here, as in other work, "the best is just good enough," the highest and most cultivated are most fitted to help to raise the fallen. The Jewish congregation in Berlin provide funds to place fallen girls of their race with especially selected respectable families, where they are kindly taken care of and provided with occupation, and become in time as members of the family. Two ladies of my acquaintance who lived alone each took in a girl off the streets, and with wonderful long-suffering and patience, after years of loving labour, could really hope that the rescue had been complete. But of necessity this can only be done to a limited extent in families



where there are no young persons, who might possibly become contaminated. Besides this most valuable individual care, there are other ways of holding out a helping hand to the unfortunate who wish to be helped through the friendly societies, where girls of all sorts and conditions could always be sure of practical kindness and sympathy on application. At every railway station, in waiting-rooms and other public places, there should be placards with the addresses of these societies. In Germany there are railway station missions, where ladies look out for country girls who come to town in search of situations, or who have been enticed to leave their homes by unprincipled persons on more or less false pretences. The ladies, who wear a badge with a pink cross, inquire of the girls their destination and business, and are very often the means of rescuing them from ruin and degradation, besides affording opportunity to the respectably inclined to join the girls' clubs and unions which have been formed to give mutual aid and moral support. Female prisoners are often sadly in need of help to begin a new life on their release. To visit them in prison, to learn to know them and win their confidence, and to assist them to find situations, etc., is a wide field of rescue work. Search for missing girls who have left their homes, by tracing them with or without the aid of police, and reconciling them to their friends, or finding some place of safety for them, is another labour of love. Midnight missions for the street-walkers may show some measure of success for a time, but when the excitement has abated, the relapse into the old ways is almost inevitable. The inheritance of sin and misery to which the majority of these women have been born, the lack of self-control, etc., all tend to make even those who would be good unstable of will and unable to continue in a given line of laborious struggle against the temptations that beset them, the nervous system being generally diseased with the bad habits of a depraved life. In reviewing the methods of rescue work either in or outside homes, I fear we must sadly confess, if we are quite candid, that they are inefficient; there is not much lasting good done, in spite of the devotion, patience and perseverance of noble men and women. I trust you will not consider that I am begging the question when I plead the cause of rescue work in preventive work in all its branches.

That field must be widened, our consciences quickened, so that we may not cease to work earnestly, *consciously*, each one of us, in our own conduct setting a more thoughtful example, so that we may not offend unwittingly by vanity, or self-indulgence,

or indolence, that, like a pebble thrown in the water, makes ever-increasing circles long after the stone has sunk out of sight. We are much too unconscious as yet of the unlimited influences which pass from us—in our example, our words and actions. Let us ever bear this in mind, in our social relations to friends and dependents and servants, in the bringing up of our children most especially to a clearer vision, a tenderer conscience in the great Christian principle which the International Women's Congress has taken for its motto, "Do unto others as you would they should do to you." Our sons must be taught more earnestly that other men's sisters and daughters should be as sacred to them as their own. It is terrible to think that the beginnings of so many ruined lives that we try to rescue can be traced to the weakness and self-indulgence of men who, by education and birth, consider themselves gentlemen. It is our duty to help to form public opinion on these matters. It should be considered as shameful to sin against the Seventh Commandment as against the Eighth. The consequences are further reaching and more disastrous, surely.

The conditions of female industrial work and wages are still very greatly in need of reform, but the efforts of many unions and societies are tending in that direction. Much is being done to ameliorate the condition of the poor in their dwellings, their education, their amusements, still there is room for more effort all along the line; each step forward will further the cause of the outcast women too, slowly, but, we trust, surely. Evil cannot always prevail, and now that women—the mothers of men—are becoming more keenly conscious of their responsibilities, we hope that legislative enactments will prove more efficient because matched by citizens of like temper.

As Tennyson nobly puts it—

"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power.  
. . . And because right is right, to follow right  
Were wisdom in the scorn of consequence."

**Fraülein Kuhlmann** (Belgium) gave a brief sketch of the work done in Belgium. She pointed out that, although the country was not very large, there was plenty of scope for work amongst women owing to the large number of girls who came to that country. The society to which she belonged did everything in their power for those women by meeting them at railway stations and taking care of them till they found employment.

**Adeline, Duchess of Bedford**, said she felt with all her heart that they should strive one with another against the miseries and sins which were entailed by the moral laxity prevailing in the various countries. She could not but view with sensitive fears the tendencies to specialisation which were exhibited by the various generous workers who had come amongst them, and in some of the workers in their own country the same tendency prevailed. Those special lines of thought had their rise in the morbid tendencies of the present day, and she was inclined to think that the lines of remedy were not altogether free from the same thing. Therefore she ventured to speak on the subject.

**Mrs Hallows** said she had found great encouragement in "outside" rescue work. Going as a friend to the homes of those girls was much more important than to meet them in the street. Mrs Hallows concluded her address by expressing regret that a larger number of Christian women did not take up the subject.

**Mrs Bunting** said she had found that in the great majority of cases motherhood restored those women to virtue and respectability, and she would urge those ladies present to take those cases to heart. Mrs Bunting then went on to refer to the want of a law which would make incest in England a criminal offence. France and Scotland had such laws, but in England, where no such law existed, the practice was rife.

**Lady Georgina Vernon** also spoke of the natural bond which existed between the women and their children, and argued that they should be allowed to remain together for six or eight months, if it were in any way possible.

**Mrs Taylor**, of the Southport Board of Guardians, and **Miss Mary Simmons**, of the Bermondsey Board of Guardians, gave short accounts of their work in the same direction in connection with Poor Law work.

## TREATMENT OF THE DESTITUTE CLASSES.

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- (A) IN THE UNITED STATES.
- (B) IN FRANCE.
- (C) IN THE BRITISH COLONIES.
- (D) IN GREAT BRITAIN.

CONVOCATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

WEDNESDAY, JUNE 28, AFTERNOON.

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Miss CLIFFORD in the Chair.

Miss Clifford said that the old methods had aimed at making life possible for the desperately poor without expecting to alter the conditions of their lives. The present aim is to abolish, at anyrate, hereditary destitution. A conviction of the unity of the human family and a sense of our mutual responsibility for each other should guide our methods. Nothing ought to be done in relief of distress which is likely to aggravate its causes. Therefore improved conditions of life and the strengthening of character should be foremost in our efforts. The State must not lightly undertake the responsibilities of the individual, and we must give the element of *time* for our methods to work. Old countries must beware of dealing with human nature in masses. New countries must beware of adopting methods that are not founded on the eternal principles and right.

## Treatment of the Destitute Classes in the United States.

Rev. Ida Hultin, Pastor of a Unitarian Church  
(United States).

WHATEVER the system adopted for assisting destitute persons, no system could succeed unless the work done was undertaken sincerely and came from the heart and mind. It was a matter of much encouragement to some of them who had worked for many years to see that not only had new methods been adopted, invented and multiplied, but that we have been learning more and more as to the kind of method to be adopted. They might say also that the standard of the persons trusted to carry out these methods had been very considerably raised. She did not wish to say anything careless or unfeeling about the people who were at work before they were born, or of the people who were ending their work as they were beginning theirs. They would not undervalue things, but it was a patent fact that they had adopted a higher standard, a higher education, and a more definite training in the work to be done in every one to whom the work was committed. Only lately had the people who were looked after by the Church Army, the Salvation Army and Dr Paton's Lingfold Farm Colony been receiving attention. What were the members of that colony? The principle of selection followed by the Board to which she belonged was simple and unexacting. Some of the homes had failed because the guardians shot their rubbish at them. The Salvation Army deserved what it got. Seven or eight years ago the world was thrilled and startled by the book which told about the submerged tenth. Many people opined that this new organisation would turn into pure gold every piece of human rubbish which it got hold of. The guardians looked out for the most depraved characters and shot them out to these places. Dr Paton told her that the boards of guardians would shoot their rubbish into his colony—men who had lost all energy and morale. It was hopeless to expect to do any good with them. It was better not to start upon an impossible enterprise. The feeble-minded had been more particularly observed since women became guardians. Women had done much towards the alleviation of this class. That class required a very strong, and, at the same time, a very gentle hand. It ought to be detached from the ordinary population, and kept detached until

it was quite clear that these persons were able to take care of themselves. It was an injury to the population, as well as to the class, not to do so. She had noticed among the able-bodied the great number of defective persons, particularly men. They might be blind with one eye, or have lost an arm. On account of that circumstance they chose to lead a life of idleness. She had, nevertheless, seen a great many poor men and women who had suffered accident, but who yet had managed to support themselves honourably in this population of London. Something ought to be done with these defective persons who said, "You can't make me work; I have lost a thumb."

As to the method of dealing with children, that was a burning subject. It has changed in recent years. There has been divergence of opinion there. They ought not to take any system like a watch and say, "Now this is wound up for so long, and we need not trouble anything about it." In some of the small homes the winding-up process had been forgotten. Thus homes often came to grief.

**Miss Hallie Q. Brown** gave a pathetic picture of the negroes in the Southern States before and since emancipation.

## Assistance Publique.

**Présenté par Mme. Mauriceau, Administratrice des bureaux de Bienfaisance de Paris (France).**

L'ASSISTANCE Publique est exercée en France par l'État, le département, et la Commune, dans les établissements de bienfaisance hospices, hopitaux, asiles, refuges, maisons de retraite; soit par les bureaux de bienfaisance ou l'initiative privée.

L'Assistance Publique fut longtemps du ressort du clergé, et des Seigneurs haut justiciers, qui, jouissant, de certains privilèges, étaient tenus de nourrir les indigents sur leurs terres.

Des bureaux de charité existaient dans presque tous les paroisses; ils étaient administrés par les habitants, hommes et femmes.

Sous l'ancien régime, des femmes administraient les hopitaux, à Laval, Poitiers, Dreux, Chateaudun Lyon, Chambéry; en 1814, c'était une femme qui administrait l'hospice de Soissy.

Un édit de 1566 avait imposé aux villes, bourgs et villages, l'obligation de nourrir leurs pauvres. Les intendants recommandaient aux Curés de créer des bureaux de charité, dans leurs

villages promettant de les protéger et de leur envoyer des remèdes gratuits.

La charité était très grande quand elle n'était point spontanée ; on la sollicitait par des quêtes à domicile ou dans les Églises, soit par les administrateurs, soit par les Dames des paroisses ou de Charité.

A Lyon, les quêtes avaient lieu tous les dimanches dans les églises.

A Nantes, trois fois par semaine, un âne parcourait les rues, son conducteur tenait une cloche afin d'avertir ceux qui avaient des restes de nourriture à donner. Une dame de Charité distribuait les secours. Une trésorière s'occupait des meubles et ustensiles appartenant aux pauvres.

Le Compte des recettes et dépenses était rendu publiquement, le maire, et les principaux habitants au nombre de 4, au moins. Le curé n'y était appelé qu'à titre de principal habitant. Le 16<sup>e</sup> siècle vit se former à Marseille et dans les grandes villes des Associations de Dames Charitables, de Dames Rectoresses ou gouvernantes d'Hôtel Dieu. Un grand nombre de Dames de Charité sont attachées aux paroisses, ou groupées en sociétés recrutées par elles-mêmes, élues par les habitants.

On obligeait les mendiants valides à nettoyer les rues, curer les fossés, on les enrôlait de force pour les employer aux travaux publics. "Les mendiants valides," dit une Ordonnance de 1866 "seront contraints, de labourer, besoin pour gagner leur vie, sinon, ils seront conduits à la ville voisine, pour y être fustigés."

En 1657 Louis XIV. défendit par un Edit aux pauvres et aux vagabonds de demander l'aumône, il leur fixa pour asile, La Salpêtrière, Bicêtre, et Notre Dame de la Pitié. Ces établissements ne purent en recevoir que 10,000 environ, le reste continua à vagabonder. Voyant cela le roi fit prendre les plus robustes pour servir sur ses galères qui manquaient d'hommes.

Tous les biens confisqués, pour cause de duel, étaient attribués aux hôpitaux (Edit. de 1711). En 1724, Louis XV. créa dans les villes importantes des sortes de dépôts où des mendiants valides et invalides furent enfermés.

L'État fut obligé à certaines époques de faire la police des mendiants. Cette profession avait ses difficultés officielles, ses écoles, ses maîtres, presque ces jurandes. Par exemple, recevoir l'aumône à la porte des églises constituait un privilège dont les heureux dépositaires portaient, parmi les pauvres, le nom de "trouiers."

On ajouta trois deniers, par livres, à l'impôt et le produit en

fut employé à bâtir aux mendiants des maisons de secours et de force. En 1767 on arrête jusqu'à 50,000 mendiants, les 33 renfermeries du royaume ne suffisant plus, on ouvre les hôpitaux les ateliers de charité, les prisons. Dix ans plus tard, à la suite de disettes successives, on compte un million deux cent mille mendiants !

Le ministre Turgot fit ouvrir des ateliers de charité, le député Linguet propose 90 louis de sa bourse, à donner en prix, au meilleur ouvrage tendant à la suppression de la mendicité.

Les cahiers des États Généraux de 1789 donnent une idée, des réformes à introduire dans l'organisation de l'Assistance, dans tout le royaume.

Il est réclamé dans les campagnes la fondation d'hospices pour femmes en couches ; la surveillance des enfants trouvés et la révocation de l'Édit de Henri II. qui punissait de mort la fille qui avait caché sa grossesse.

Les femmes adressèrent de nombreuses pétitions au Roi, demandant que le service de l'Assistance Publique fut entièrement dans les mains des femmes. Mme. Palm Alder, une hollandaise, présenta un travail remarquable sur l'organisation de l'Assistance Publique. Ce rapport existe à la bibliothèque Nationale.

Le 5 floréal an II. (24 Avril 1794), il fut donné lecture, à la Convention Nationale présidée par Robert Lindet, d'une pétition, qui lui était adressée par Térésa Cabarries, Marquise de Fontenay (plus tard Mme. Gallien) qui demandait que toutes les femmes fussent appelées dans les asiles de la souffrance et du malheur pour y prodiguer leurs soins et leurs douces consolations.

Des lois portant réorganisation de l'Assistance Publique furent votées en 1792 et 1796 ; elles furent plus ou moins mises en vigueur. Depuis le 19 Brumaire, an VIII., les administrateurs des bureaux de bienfaisance ont toujours été nommés par le gouvernement ou son délégué. De 1813, à 1830, les bureaux furent admis à faire des présentations. De 1830, à 1860 ces présentations, ne portèrent que sur la moitié des vacances, pour l'autre moitié, l'initiative était dévolue au Conseil Général des hospices.

De 1860 à 1879 on donna deux listes, l'une dressée par le bureau de bienfaisance, l'autre par le directeur de l'Assistance. De cette période jusqu'en 1898 le maire dressait la liste des noms sur lesquels se fixait le choix de l'autorité.

Le décret du 18 Novembre 1899 attribue à une Commission spéciale, composée du maire, des Conseillers de l'arrondissement, de certains électeurs, le soin de dresser une liste des personnes aptes à remplir les fonctions d'administrateurs, ou d'administratrices



des bureaux de bienfaisance de la Ville de Paris :—Ce décret, admet les femmes au même titre que les hommes.

Nous reproduisons le texte du décret ; Article 4 ; Les femmes, peuvent être nommées " administratrices des bureaux de bienfaisance, les fonctions sont gratuites."

Article 8 : " Il est attaché à chaque bureau pour le service des enquêtes, des visites et des quêtes, des Commissaires, des Dames patronnesses, dont les fonctions sont gratuites.

" Les Commissaires et les dames patronnesses sont nommées par le Préfet."

Le nombre des administratrices, ainsi que des dames patronnesses, n'est pas limité.

Malheureusement entre le décret et les nominations le temps a été trop court ; sur les listes de présentations, dressées par les Municipalités, ne figurent que quelques noms de femmes, de sorte qu'actuellement, nous comptons, seulement 9 femmes administratrices des bureaux de bienfaisance de Paris.

Les bureaux de bienfaisance distribuent tous les mois des cartes mensuelles de 30fr., 20fr., 10fr. et 4fr. Des secours de grossesses de 15fr., 20fr., d'allaitement de 10fr., 15fr., 20fr., des secours de maladie 5fr., 10fr. et 15fr. par semaine.

Les Cartes mensuelles de 30fr., ou Cartes représentatives des frais d'hospitalisation, sont données aux indigents, dont le placement est reconnu nécessaire, mais qui ne peuvent l'être, par suite du manque de place dans les hôpitaux. Pour être inscrit sur le contrôle des indigents secourus par l'Assistance il faut être Français domicilié à Paris, depuis 3 ans, au moins, incapable par l'âge ou l'invalidité de pourvoir à sa subsistance.

Quant aux femmes veuves, séparées, divorcées ou abandonnées, il suffit pour qu'on les considère comme indigentes qu'elles justifient des charges de famille. Elles doivent remplir les conditions de nationalité et de domicile exigées pour les indigents mais il n'est point nécessaire qu'elles soient âgées ou invalides. Une mère veuve, séparée, ou abandonnée peut être inscrite sur le contrôle des indigents, quand bien même elle serait jeune et valide si elle a plusieurs enfants le réglément n'exige qu'une justification, la charge de famille.

A Paris actuellement 4268 vieillards de plus de 70 ans sont hospitalisés gratuitement, 3682 touchent la pension représentative de 30fr. 32,192 indigents infirmes veuves avec enfants, reçoivent 4fr. par mois, soit 13c. par jour.

Quel remède 13c. peuvent ils apporter à la misère de chaque jour !

Plus de 16,000 vieillards déclarent qu'ils n'ont par de quoi manger, se vêtir, se loger, se chauffer. Cette situation est plleine de responsabilité pour ceux qui ont charge de pourvoir au soulagement de la misère. Entre l'Assistance et les bureaux de bienfaisance doit régner une émulation ardente pour les secours à domicile. Le service des enquêtes et des visites doit être agrandi et permanent, car il faut s'approcher de la misère pour la connaître et la secourir efficacement. "Il est surtout une fonction," a écrit Monsieur Legouvé, "dont les femmes sont uniquement exclues et qui leur appartient de droit, je veux parler de tous les grands services, consacrés aux pauvres et aux malades. Comment n'ont elles pas part à l'administration des bureaux de bienfaisance ni à l'organisation des sociétés de secours mutuels ni à la visite des malades ni à la tutelle légale des enfants trouvés."

L'Assistance est une des fonctions sociales où les femmes peuvent rendre les plus grands services, elles s'entendent mieux que les hommes à faire la charité, la moindre infortune les émeut, elles trouvent de douces paroles pour consoler, elles interrogent discrètement et ménagent l'amour propre du malheureux. Deviner la misère qu'on cache, demande de la sagacité et du cœur, qualités essentielles des femmes. Leur utile et dévouée intervention se manifestera sous tous les aspects.

Les femmes peuvent être un excellent appoint dans l'administration du service d'inspection d'enquêtes, de visites, ainsi que dans les conseils supérieurs de l'Assistance Publique, dans les conseils de surveillance des hospices et hôpitaux et dans tous les services de l'Assistance Publique. Dans beaucoup de pays les femmes sont appelées à prêter leur concours à la charité officielle. Je ne parle pas de l'Angleterre, vous savez que les femmes y sont admises aux fonctions de "Poor Law Guardian," c'est à dire "gardien des pauvres."

En 1875, Miss Merington fut pour la première fois et sans contestation nommée à cette fonction par le district de Kensington. Depuis, la proportion des femmes n'a fait que s'accroître il y a actuellement plus de cent femmes dans le service, où elles se rendent très utiles par leur intervention personnelle auprès des pauvres qu'elles visitent et auxquelles elles procurent du travail.

En Allemagne il s'est fondé à Elberfeld une Association de femmes de toutes conditions qui a pour but de compléter l'Assistance Publique et même de la suppléer au cas où les formalités administratives l'empêcherait d'intervenir de suite, dans les besoins urgents. Cette Association s'impose le devoir de lutter contre le paupérisme, de combattre la mendicité et de tendre à

ramener l'indigent à l'indépendance personnelle, elle recueille, auprès des Associations privées de bienfaisance des renseignements sur les pauvres qu'elle veut faire secourir et évite les doubles emplois.

En Suède, l'ordonnance royale du 22 Mars 1889 a concédé aux femmes le droit d'éligibilité aux fonctions de membres des conseils d'administration communale de l'Assistance Publique, et des bureaux de bienfaisance.

En Norwège, la question de savoir si une femme peut être nommée membre d'un bureau de bienfaisance, a été résolue affirmativement.

En Danemark, le Landsting, a été saisi d'un projet pour autoriser les femmes à faire partie de la direction, de la Caisse des Pauvres ; elles sont de plus, chargées du soin de la première enfance.

En Bohême, les femmes sont admises aux séances des Commissions des Bureaux de l'Assistance.

En Italie, une Commission chargée en 1880, de la réorganisation de l'Assistance Publique, demanda, à l'unanimité, que les femmes puissent faire partie de cette Administration. La Chambre se prononça contre le projet.

En 1888, le Conseil d'Etat d'Italie se prononça contre l'éligibilité des femmes aux fonctions de membres des bureaux de charité. En 1890, la question fut reprise devant le Parlement, la loi fut votée ; elle autorise les femmes à faire partie des congrégations de charité. Aux Etats Unis, l'influence de la femme se fait sentir ; la charité s'exerce par l'initiative privée, et partout où existent des institutions rappelant notre Assistance Publique, les femmes figurent dans les comités de direction, et les Commissions d'Assistance.

Il en est de même au Canada, dans l'Etat de Victoria, en Australie, et dans toutes les colonies anglaises.

Dans le Michigan un Act de 1873 autorise le gouverneur à nommer une ou plusieurs femmes comme membres de la Commission de Correction et de Charité.

Dans le Rhode-Island, le gouverneur nomme un conseil de sept femmes compétentes, pour inspecter toutes les institutions de charité, destinées à secourir les femmes.

Partout l'introduction des femmes dans l'Assistance Publique, a préoccupé le législateur. Il est évident que les femmes sont particulièrement douées pour toutes les fonctions charitables, leur esprit organisateur pour le détail, leur grand dévouement, rendraient des services dans l'Assistance. Elle assurerait une

meilleure répartition des secours, des enquêtes sérieuses, des visites régulières.

Ne pas supposer les femmes capables de diriger un service, où il s'agit de secourir les nécessiteux, de soulager les malades, d'exercer la charité, ce serait méconnaître leur grande qualité de cœur et de dévouement.

## The Care of the Destitute Classes in the British Colonies.

Paper read by Mrs Willoughby Cummings, Recording Secretary of the National Council of Women of Canada (Canada).

IN the self-governing Colonies of Great Britain, of one of which Kipling has so well said, "Daughter am I in my mother's house," we have naturally tried, as all good daughters love to do, to copy our mother, so far as it has been in our power to do so, in our care for all those who need our help. Therefore, whether one sails southward to the Colonies under the Southern Cross, or whether one goes westward to visit the eight confederated Provinces in our fair Dominion of Canada, there will be found, in every city and in many towns, institutions of all kinds that bear the beautiful title of "Charities," for children, for old people, for the defective classes, for the sick, for those who are incurable, for helping upward to the right in Industrial Schools those young persons whose environments have led them downward towards degradation. Of these institutions I need not speak in detail, but will rather, therefore, touch briefly upon conditions peculiar to the several colonies as they affect the question of the care of the destitute.

The pictures drawn of the almshouses in Australia by Michael Davitt in 1898, in his interesting account of life and progress in that country, are certainly most attractive, and go to prove that the people there believe that the man who has gone to the wall in the struggle of life has a right to humane consideration at the hands of the community, as a duty on the public conscience.

The benevolent asylums throughout Australia seem to be upon a uniform plan, practically speaking. The Government of the colony grants half the annual cost, so Mr Davitt says, and the remainder comes from local sources, such as fairs, endow-

ments or subscriptions. In South Australia the asylum in Adelaide answers for the whole colony, and the State contributes the whole expense. Outdoor relief consists chiefly in food, and only in special cases is money given. In these asylums there is no weighing of food allowances, each inmate getting as much as may be desired. The cost per inmate, including salaries, medical services and the like, is \$15, or about £3. The condition of admission to these asylums is *bona-fide* inability through impaired health, or old age, to earn a livelihood.

Subscribers can recommend deserving persons to the care of asylums. The buildings in most cases are very fine and stand in attractive grounds. Games are provided, and a well-stocked library with books for the blind, also an organ, to afford relaxation. All the inmates are expected to perform such work as health and capacity will permit. No social stigma is attached to the inmates of the asylums. The sense of a public duty towards workers who are disarmed by age or infirmity in the battle of life is one of the well-known traits of the Australian character.

Writing of one of the colonies, I think New South Wales, Mr Davitt says, "An Act is now under consideration by which a central body, to be called a "Council of Charity," will be created for the general control of relief in the asylums for the destitute. The colony will be divided into five districts for the purpose, and the Council will consist of nine members. The ways and means will be provided by levying a light tax upon amusements in the interests of the destitute asylums. All outdoor sports and the prizes offered thereat will bear a five per cent. tax, and local ratings will be increased on land values three halfpence on the £. This proposed Act follows the lead of New Zealand in its main measures.

In New South Wales, and in South Australia, destitute children are, as far as possible, placed in country homes at the expense of the Government, so as to substitute something like home life for that of an institution. There is, of course, Government inspection, all of which is managed by State Children's Relief Boards. Some few of these children are adopted by those in whose charge they are placed, and some are apprenticed and not paid for by Government.

In South Australia the Government takes the care of the poor wholly upon itself, and in order to diminish the number dependent upon institutional care in almshouses has organised a system of outdoor relief which is unique, healthful and

wisely administered. If a wife is left without means and with young children she is supposed to support herself and one child. One ration of food, such as bread, meat, sugar, rice, salt will be given herself and two children, and if she has three children the ration will be one and a half. The Board which is appointed by the Government to look after the destitute says in effect to a son or a daughter, "Keep your old father or mother and we will allow you one ration." By this plan there are fewer old people in almshouses, and it has the effect of reducing the number of those who become entirely pauperised. No able-bodied men are allowed in the destitute asylums; they may have lodging for a night, if necessary, but no more.

As a means of preventing destitution, the labour colonies, or settlement, in Victoria and New South Wales, which are assisted by Government, seem to be proving successful as providing work for the able-bodied unemployed who are instructed in agriculture and other employments of pioneer life.

The money advanced to the settlement is repaid as follows:—Four years after the institution of the settlement 8 per cent. of all the money advanced becomes a charge on its earnings, and this sum remains as a yearly payment afterwards until the principal and 4 per cent. interest thereon has been paid.

The very successful working of the Charity Organisation in Victoria for the last fourteen years should also be mentioned.

In Queensland two asylums for the destitute have over 1000 inmates, and 18 benevolent societies afford outdoor relief to the distressed in the principal towns of the colony. Orphans and other unprotected children are cared for by the Government, on the boarding-out system for the most part.

West Australia has 2 poorhouses with about 300 inmates, 4 native institutions, and 4 orphanages, all of which are supported by public funds supplemented by subscriptions, the daily average of those receiving Government aid being about 700.

Tasmania has 2 pauper institutions, and the expenditure of outdoor relief is in the hands of wardens and stipendiary magistrates, under the supervision of the chief secretary.

In New Zealand as elsewhere the care of the poor is a public duty that is thoroughly well done, no less than 16 benevolent asylums and 4 orphan institutions, besides many benevolent and benefit societies, affording necessary shelter and support to those who are destitute. The department of labour also grants assistance to a large number of men who in many cases have families depending upon them.

The Government does not deal directly with pauperism. The colony is divided into hospital and charitable aid districts. The Boards rate the local bodies within their boundaries, and receive Government subsidy equal to what is raised. The incorporated hospitals and benevolent societies also receive from Government 24s. a £ on private subscriptions. Nearly £45,000 was paid last year to the Charitable Aid Boards out of the consolidated fund. There were 1870 inmates in the various benevolent asylums last year, of whom 813 were over 65 years of age. One thousand five hundred and eighty-eight children were wholly or in part maintained by the Government in industrial schools and other institutions, or were boarded out.

The New Zealand Act for the relief of the poor has already been alluded to as having formed the basis of proposed legislation in another colony.

There are no poor rates levied in Canada, and therefore the very many fine institutions that are to be found in every city, and in many of the counties as well, for the care of the aged and destitute, the homeless children, the sick and the defective classes, are supported for the most part by private subscriptions, legacies and the like, supplemented by a *per capita* grant from the Provincial Legislatures.

There is no general Act of Parliament in the Dominion relating to the care of the poor, and, practically speaking, each county council and municipality acts upon its own responsibility in this respect. Each city and town has adopted whatever means of relieving distress has seemed most practicable under local conditions, so that there is no uniform system in this matter.

There is no official system of outdoor relief, and very little paid agency. In some places relief is granted mainly from civic funds, but is dispensed by voluntary agents; in some, a distributing agent is paid by the municipality, while the funds dispensed are supplied by individual generosity; in some municipal funds are distributed by a paid official, while in others the funds devoted to poor relief are voluntarily contributed, with small occasional aid from civic sources, and the distributors are volunteers.

With very rare exceptions the poor who have to be relieved in Canada are those who are too old or too infirm to work, the exceptions being due to some local condition, such, for example, as the destruction of some large industry by fire when for a time those out of employment in consequence may need temporary

assistance, or the collapse of what is called a "boom" in some city, such as occurred in Toronto some few years ago when a period of wild speculation in building was followed by the necessary reaction, and as a consequence hundreds of skilled mechanics were out of employment, and therefore in need for succeeding winters. In giving either outdoor or indoor relief the recipients are expected to make some return in work where that is possible. In the Province of Nova Scotia each municipality appoints three overseers of the poor, and anyone refusing to serve as an overseer is liable to pay a fine of \$20. Arrangements are made for providing work and for compelling those able to work to do so, and those refusing to work are sent to gaol as vagrants. Overseers are to care for the poor in sudden cases needing temporary help, or until the destitute can be placed in the provincial almshouse. In Halifax outdoor relief is supplied by voluntary subscriptions—voluntary in the fullest sense because they are unsolicited—and the fund so supplied is administered by a city official. An excellent provincial law reads as follows:—

"The father, grandfather, mother, grandmother, children, grandchildren, respectively, of every old, blind, lame, impotent or other poor person not able to work, being of sufficient ability, shall relieve and maintain at their own charge every such poor person as the Municipal Council shall direct, and in case of refusal shall forfeit a sum not exceeding \$2 a week for such poor person, to be sued for in the name of the overseers of the poor as a debt."

The property of persons who desert the poor belonging to them can be seized and sold by the overseers. Every township is liable to pay the expense necessarily incurred in the relief of a pauper by a person not liable by law.

In the Province of Prince Edward's Island the law enacts that the natural relatives of indigent and impotent persons who are unable to maintain themselves shall contribute to their support when possible, and this excellent law is enforced in the Province of Quebec also. In the latter case the law goes still farther, for it specifies that sons-in-law and daughters-in-law are also obliged in like circumstances to maintain their mothers-in-law and fathers-in-law, but the obligation ceases when the consort through whom the affinity existed, and all the children of the marriage, are dead.

The system of boarding out the poor is the prevailing rule in the country districts of the Province of Quebec, and seems to work very satisfactorily, the churches in many cases paying for



the support of their own poor. The Quebec Municipal Code gives the authorities power in all cases to pass by-laws giving relief to poor and needy people, and there are a large number of institutions and charities that are supported by the Church of Rome, by other churches, and by public benevolence for all classes of the needy. The Roman Catholic Church, in some cases, arranges a system of insurance by which old people are enabled to provide beforehand for a shelter in some of their institutions.

In the Province of New Brunswick overseers of the poor are appointed, and the law provides as follows:—"Any two overseers, with the consent of two justices of the peace, shall oblige any idle, disorderly rogue or vagabond, who is likely to become chargeable to the parish where he resides, to labour for any person who may employ him. If such poor person has children in a suffering condition, any two overseers, with counsel aforesaid, may bind such children as apprentices, if male until 21 years of age, and if female until 18 years of age. If any such poor person shall refuse to labour, such justices may commit him to the common gaol to be kept at hard labour for a term not exceeding 40 days." Under this law, in some municipalities in this Province, destitute persons, both old people and children, are auctioned to those who will take them on the lowest terms, a condition of affairs that has caused an agitation to be begun as to building say one poorhouse for each two counties where the population is sparse, in addition to several county poorhouses already in existence, which are managed by commissioners appointed by the municipalities. These poorhouses have farms attached to them on which are grown all the produce needed by the inmates, who do all the work, both outside and in, except the cooking. Outside relief is given in this Province when needed, from public funds, by the Almshouse Commission, after strict investigation.

The Provincial Legislature of Ontario has always recognised its duty towards the destitute and defective classes of its citizens, and in addition to institutions for the blind and the deaf and dumb, wholly supports six asylums for the insane and one asylum for idiots, gives a sum of \$4000 towards the erection of all county poorhouses, and *per capita* grants for the poor in 51 hospitals and in 69 charitable institutions. Besides the grant from the Government, these hospitals and institutions receive municipal aid also, while the rest of the large amount needed to support these and many other charities in the Province

is given by private individuals. There are 20 county almshouses in Ontario, and these are supported by the municipalities. They are managed by the warden, or an inspector and a committee of the County Council, and have farms attached, on which the male inmates work, and which supply the houses with vegetables and the like.

Outdoor relief is given by the municipalities, and is generally administered by a city official, or by voluntary agents. In the small towns and townships the council usually appoints one man to look after the few cases of need that occasionally arise, and supplies him with funds for the same. The churches and the national societies also make provision for the relief of their poor.

The newer Provinces of Manitoba, the North-West Territories and British Columbia have as yet few poor for whom assistance is required, and these are cared for by the various churches and charitable organisations, assisted by municipal grants. In Kamloops the Government of British Columbia has built and entirely supports a home for the aged and infirm poor. In other parts of these Provinces the "boarding-out" system is generally the rule.

While there is no law of the Dominion Government making provision for the care of the destitute classes, there has been, unfortunately, an Act that bears hardly upon some of them. This Act, which is known as the Vagrancy Act, became law at a special time to meet a special condition, and was never intended to be applied to the respectable poor of the country. It was passed at the time of the close of the Civil War in the United States, when Canada was overrun with tramps who had been discharged from disbanded regiments in that country, and it gives power to magistrates to commit to gaol for six months all those brought before them who "have no visible means of support." It is much to be regretted that municipalities in some places have taken advantage of this Act, and, because it is cheaper and less trouble, have had their destitute poor committed to the county gaols, having them re-committed at the end of each six months.

At the last annual meeting of the National Council of Women of Canada, a resolution was passed asking the Dominion Government to amend this Act, and shortly afterwards a petition was sent from the National Council to the Prime Minister, Sir Wilfred Laurier, to that effect. The result has been that the Minister of Justice has introduced an amendment to the Vagrancy Act during this present session of Parliament, which

has passed the second reading, and which it is hoped will remove the injustice now done not only to the aged and respectable poor in many cases, but also to our country's fair name, as making it appear that in Canada poverty is regarded as a crime.

Mention should be made of legislation in the Province of Ontario, which affects another section of the destitute classes—namely, neglected and dependent children under 14 years of age. This excellent Act was passed in 1893, and is entitled the “Children’s Protection Act,” and is very similar to the South Australian Act of 1872. The provisions of this Act contemplate the gradual introduction in Ontario of the system of taking care of the unprovided-for orphans and waifs of the community by placing them out in carefully-selected foster-homes rather than in the crowded children’s homes in our cities and towns, and thus bringing about the gradual absorption by the community of the neglected and dependent children of the State.

In cases where children are suffering from cruelty or neglect an officer of the Children’s Aid Society (branches of which are organised in the chief cities, towns and villages), who is authorised to act as a constable, shall bring them before a magistrate for examination into the case. The parents or custodians of the child are entitled to notice of the examination by the magistrate, and if it is found that the child is dependent or neglected within the meaning of the Act, or in a state of habitual vagrancy, or ill-treated so as to be in peril of life, health or morality, by continued personal injury, or by grave misconduct or habitual intemperance of the parents or guardian, the magistrate may order the delivery of the child to the Children’s Aid Society, and the society may send the child to the society’s temporary home to be kept until placed in an approved foster-home. The society then becomes the legal guardian of the child, and may place children in families under written contracts during minority, or for a shorter period, at discretion.

The fullest record of each child is kept by the society, and all the foster-homes are visited from time to time by a “friendly visitor,” who, like the superintendent, is appointed and paid by the Government.

During the five years the Act has been in operation, up to January last 828 children have been cared for and placed in foster-homes by the society, and of these only a small number have had to be changed to other homes for various reasons. Owing to the success that has attended the carrying out of the Act in the Province of Ontario, the Legislatures of the Provinces

of Manitoba and British Columbia have decided to adopt similar Acts.

That the Act has been successful in bringing to pass that for which it became law may be seen from the fact that through its administration many parents who were completely sunk in vice and drunkenness have been induced to reform for their children's sake; children who were being ruined and degraded almost beyond conception have been saved before it was too late; homeless children, some of them deserted by indifferent parents, have been provided with good foster-homes, and boys and girls who were subjected to ill-usage and overwork have been protected and befriended; surely results that are indeed well worth while.

## Treatment of the Destitute Classes in England.

**Mrs Bernard Bosanquet (Great Britain).**

IN speaking of the treatment of the destitute classes it is important to begin by noting that destitution is not necessarily a chronic condition. It is no uncommon thing amongst men of a certain type to be earning good wages for nine months in the year, and to be destitute for the remaining three; and this will tend to swell the numbers of the destitute classes during the winter. On the other hand, vagrancy, which appears at first sight to be the simplest and most complete form of destitution, is naturally far more attractive in summer than in winter; and the numbers of the temporarily destitute for whom free lodging has to be supplied are largely increased on the eve of popular races, or when the hopping season tempts town people into the country. For this reason no great reliance can be placed upon returns as to the number of vagrants, and it must suffice to say that there are many thousands at any given time tramping the country.

There is another class of destitute persons which varies with circumstances. It consists of those who succumb to sudden misfortune, and those who, weary of the battle of life, and it may be reluctantly, it may be gladly, hand over all responsibility to others and become destitute as a preliminary to becoming

dependent. This class will increase in periods of sickness and "bad times," or again according to the facilities afforded to the dispirited to shift the burden of their maintenance on to the community.

Finally, there is the class of those who are destitute owing to some physical or mental infirmity, such as the blind, the crippled, the epileptic, or the insane and feeble-minded, or again the very old and the very young. The numbers of this class are not liable to fluctuation quite in the same way as those of the two former; but it must be borne in mind that an infirm person is not necessarily destitute, but may, under skilled treatment, become self-supporting, or may, under wise administration, be supported by relations.

It is clear that the destitute require very different treatment according as they belong to one or another of the above classes, and we find accordingly many varieties in practice in England at the present day.

It will be convenient to distinguish between the Poor Law and the work of charity, though sometimes they will be found to employ the same methods. Strictly speaking, the Poor Law exists for the destitute only, but in practice it deals with others also, as when it affords an asylum for the imbecile child of a father who pays towards its support, or supplements the earnings of a widow, or takes into the infirmary some old pensioner who has no one to nurse him outside. But though it makes exceptions in favour of some who are not destitute, it makes none the other way. However temporary, however voluntary, the destitution must receive its relief. A pensioner may draw his money on quarter-day, lead a week of drunken revelry, and at the end of the week be maintained as destitute. A tramp to the Derby desirous of free lodging may empty his pockets at 5 o'clock and be maintained after 6 o'clock as destitute. And a man may earn high wages until December and then be maintained as destitute through the Christmas holidays. All that the guardians who administer the law can legally do, is to impose conditions which may prove deterrent.

To take first the case of vagrants. The guardians are bound to provide food and lodging for them after 4 o'clock in winter, and after 6 o'clock in summer. The rule is that any vagrant accepting this relief shall be detained in the workhouse or casual ward for two nights, and work in the intervening day in payment; but guardians have a discretion in the matter, and frequently let him go without any work done. Where this is the case, and where,

as is almost universal, no regenerative influence is brought to bear upon the vagrant, the system tends wholly to the increase and not at all to the diminution of vagrancy.

The treatment of vagrants by the Poor Law is largely supplemented by voluntary charity.

In the first place, there is the food and money which is given so freely "at the door," and perhaps even more by the working class than by the well-to-do. The fact that the vagrant is destitute at the moment, and possibly hungry, proves irresistible, and the questions whether he prefers tramping to working, and whether it is well that he should prefer it, are lost sight of. This form of "treatment," under the name of the "common dole," used to be penal, and is no doubt responsible for the great bulk of vagrant destitution.

The fact that this is so has led in various directions to the attempt to deal with this class more systematically. In the first place, there is the excellent method followed by some trade unions and friendly societies for dealing with the man who is genuinely seeking for work, of passing him on with an introduction from place to place. Properly speaking, the man who is member of such a body is not destitute, but it is important that those who give at the door should know that the genuine working man has a means of dealing with the emergency which sends him on the tramp.

Then there are the various charitable institutions which establish refuges, shelters, labour homes and labour bureaux; it may be merely with the view to making the vagrant's life easier, or it may be with a view to catching him on the wing and luring him back into employment and domesticity.

The shelter which has no further aim beyond shelter has done a large share towards increasing the number of the destitute, for it has drawn upon the class of those who are wearying of the struggle of independence, and who drift from casual ward to shelter, and from shelter to lodging-house and back to casual ward, not because they love the wandering life as the true vagrant does, but because they are following the line of least resistance. The fact that these shelters are often less particular than the casual wards about sanitation and behaviour makes them both more attractive to the lowest classes and a source of real danger to the community.

The labour homes and colonies which attempt the reformation of the vagrant are on a different footing altogether, and as some of the comparatively successful I may instance those of the

Church Army, and of the less successful, those of the Salvation Army.

In qualifying the success which has attended the Salvation Army Labour Colonies, I am guided mainly by the result of an experiment made by half a dozen Boards of Guardians in sending their able-bodied paupers to the Army's city colonies and farm colonies. The guardians paid for their maintenance in the colonies, in the hope of their being ultimately restored to independence; but 90 per cent. of those sent have returned to the workhouse still incorrigible, and of the remaining 10 per cent. there is no record. Those guardians who still send cases do so now with no hope of reclamation, but in order that they may be able to prosecute the men for refusing work.

The Church Army, on the other hand, is decidedly more successful in reclaiming and restoring to independence those who are sent to their labour homes. By some this is attributed to the more individual and possibly less emotional nature of the influence brought to bear; certainly the fact that this influence can be prolonged over considerable periods of time must contribute to their success.

Similar good results can hardly be hoped for from the Church Army's new scheme of way tickets and lodging homes, which can exercise no such prolonged influence, and merely increase the facilities for a vagrant life.

Experience seems to show that in dealing with this class of destitution, nothing but strong personal influence is of any avail; and it may be suggested that a great field of work is open to experienced men or women who would visit the casual wards regularly with a view to influencing hopeful cases in this way.

Of rescue work in its more technical sense I need not speak, as it has been already dealt with.

When we come to the class of those who are destitute through exceptional misfortune, and those who merely need the spur of encouragement, we reach the sphere which is peculiarly appropriate to private charity. The Poor Law has little scope for constructive work, for raising the destitute into independence, but to charity it is open to make every effort to attain this end. Experience shows that such work must be complete, and must, above all, be adapted to individual needs; and it is probable that from this point of view a great improvement is taking place in charitable methods in England. The centre of this improvement is the London Charity Organisation Society, with its insistence on the necessity of proper training for charitable work, and the

facilities which it affords for that training. It has also many corresponding societies in the provincial towns, and has 800 volunteer workers in immediate connection with it in London. Many also of the younger clergy and parochial visitors have received training in its offices; and sound principles are beginning to make way among the enormous army of untrained and undisciplined almsgivers who are so apt to make independence difficult to the poor.

I come now to what is beginning to be a most interesting and profitable branch of work—the treatment of those who are destitute owing to physical or mental infirmity. Much greater efforts are being made to treat destitution of this type in a scientific way, by removing or lessening the infirmity to which it is due, both by the official guardians of the poor and by charitable enterprise.

For the permanently insane or imbecile no remedial treatment is possible, and improvement here has taken the form of more humane treatment and better classification. It may be pointed out that the apparent increase in lunacy is probably due largely to a change in administration, by which the cost of maintaining a pauper lunatic is no longer borne entirely by the local rates, and guardians are therefore more ready to commit them to asylums.

Until quite recently, hardly any proper provision was made for the destitute epileptics, who may or may not be insane. Even now they are very insufficiently provided for, and many are to be found in the wards of the workhouse or infirmary. But there is now a movement towards the founding of colonies for epileptics, where, under proper treatment, their condition can be greatly improved, while some may be even made self-supporting. The guardians have power to send epileptic paupers to these institutions, and to pay for their maintenance out of the rates; but they have been started, and are mainly supported by private charity.

There is a similar movement in favour of the class now technically known as the "feeble-minded." Many of the most hopeless cases of destitution are amongst these; and no ordinary treatment, whether by the Poor Law or by charity, has been effectual. Good preventive work is now done by the special classes of the School Board in London and some other towns, where special attention is paid to developing the faculties of defective children; and a considerable number of homes have been instituted—mainly for girls—for the reception and main-



tenance of those who can be induced to remain under control. At present there is no legal power of controlling this class in such a way as to prevent it from passing on its defects to another generation.

The blind and deaf and dumb have long received the attention which has hitherto been denied to the two previous classes; and guardians have power to send such cases to charitable institutions for special education and training.

There still remain the children and the aged poor. The work of dealing with the former is very attractive, and charitable enterprise takes a large amount of it off the hands of the guardians. Some of the charitable homes indeed are reserved for those who are above the pauper class, but it cannot be said that on the whole there is any clear distinction between the children who are cared for by the Poor Law and those who are cared for by charity. There are large institutions, such as those of Dr Barnardo, which deal with children by thousands, and are not always concerned to ensure that they are destitute; there are a vast number of smaller homes and orphanages; and there are also societies for boarding out or emigrating destitute children. Of all alike it may be said that, in so far as they can ensure individual care for the children, they are doing a good work; while on the other hand, in so far as they neglect to enforce the responsibility of parents, they are probably tending to increase the class requiring their care.

All three methods of dealing with destitute children are also practised by the guardians, with varying success, according to the amount of care bestowed. With children who are really destitute, of whom therefore they can take complete charge, they are in the main successful. The chief difficulty arises with the children of those who are known as "ins and out," those who are constantly bringing their families for a spell into the workhouse and then taking them away again. It is thought by some that the problem of dealing with these children might be simplified by giving the guardians greater powers of detention over their parents.

With regard to the treatment of the aged poor there is great diversity of opinion. All are agreed in desiring that old age should be guarded against destitution, but there is no consensus as to the best means of attaining that end. With respect to the Poor Law, it is chiefly in favour of this class that the guardians exercise their discretion of granting out-relief; though in numerous cases of loneliness or infirmity it becomes necessary to receive

the old man or woman into the workhouse or infirmary. But some hold that where out-relief is restricted, a more sufficient and natural maintenance will be forthcoming from children, relations, employers, or private charity; and in some districts this method has been followed with striking success. On the other hand, where out-relief is freely given to the aged it is too often miserably inadequate to the needs of the recipient. It is probable that for those cases of destitution which cannot be dealt with except by the Poor Law, the most humane course is to direct attention towards perfecting their treatment within some Poor Law institution, and to follow out some careful scheme of classification.

Here again charity also does a very large work. I may not now speak of charitable schemes for the future, but of what is actual fact at present. There are, in the first place, a very large number of charitable endowments assigned to the use of the aged poor, many, though not all, of whom are supposed to be otherwise destitute. The funds of these charities are frequently applied in the form of almshouses and pensions, and this treatment has the great merit of being adequate and making real provision for the needs of its recipients. But there are also large numbers of endowed charities which are still frittered away in sums too small to be of any real benefit, instead of being concentrated into adequate allowances.

In addition to this endowed charity there is the living charity which flows so freely in our midst from day to day, and this again falls into two kinds—that which makes adequate provision for its recipients, and that which is dissipated in doles. It is to be feared that the latter is still the larger amount, but progress is being made in the right direction.

I do not speak of the allowances to the aged made by the trade unions and friendly societies, for the recipients of these are really living on their investments, and are in no sense destitute.

To sum up. We have in England many ways of treating the destitute classes, which are practised both under the Poor Law and by charitable enterprise. Sometimes these work in opposition to, or ignorance of, each other; but the best results are obtained when they agree upon some policy and combine to carry it out. The advantages of this are twofold. First, nothing tends so much to strengthen the moral fibre and independence of the dependent as knowing exactly how far they may look to others for help, and how far they must rely upon their own exertions;

and this certainty is never attained where those engaged in philanthropy work at cross-purposes. Secondly, where there is mutual knowledge and combination, charitable enterprise benefits by the experience and authority of Poor Law guardians and officials, while these in turn may be roused to the value of new methods, and may escape the dangers of too much routine by contact with charitable enterprise.

## WOMEN'S CLUBS.

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(A) SOCIAL CLUBS.

(B) GIRLS' CLUBS.

CONVOCAATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

*THURSDAY, JUNE 29, MORNING.*

THE HON. MRS A. T. LYTTELTON in the Chair.

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## The Women's Club Movement in America.

Mrs Webster Glynes (United States).

THE Women's Club Movement in the United States is interesting to students of sociology as indicating the direction that feminine activities will take when women shall have attained the larger liberty that was inevitably awaiting them. Its tendency has been not only to stimulate the intellectual faculties and to widen the sympathies, but to educate, in the true sense of the word, by unfolding and leading forth the hidden powers of the soul, and developing the sub-conscious individuality.

The Women's Club Movement as a social force dated from

1868, when Sorosis was formed in New York and the New England Women's Club in Boston. Literary circles and societies had existed previously, but those two clubs formed in two great cities attracted the attention of the Press, and by that means the club idea was scattered abroad.

Other centres were formed in important cities, notably the New Century Club of Philadelphia and the Chicago Women's Club.

Through the instrumentality of Sorosis "The Association for the Advancement of Women" was formed in 1871, and its yearly congresses held ever since in various sections of the United States had greatly helped the growth of organisations among women.

Under the wise presidency of Julia Ward Howe the dignity of the subjects treated of, and the sobriety of the discussions, have commanded respect for the organisation and won golden opinions from those who were watching the growth of the Women's Movement with critical and inquiring eyes.

It is now 10 years since the formation of the General Federation of Women's Clubs, under the auspices of Sorosis, tended to make club life for women exceedingly popular in the United States.

General and State Federations have stimulated the growth of women's clubs everywhere, until we may, I think, venture to regard "The Woman's Club" as a national institution.

The objects of these numerous clubs are as varied as the needs which gave them birth, but their work was always in the direction of higher education for women, and they are practically in harmony with the university extension idea. They fostered a spirit of friendship and *camaraderie* among women, and invariably proved centres for the radiation of "sweetness and light."

Did time permit I could tell you of civic clubs whose object is municipal reform; of health protective associations, concrete embodiments of the maternal instinct which are endeavouring to carry the principles of good house-cleaning and house-keeping into the city streets, stables and abattoirs; village improvement societies who are claiming the right "to assist in the ordering, in the comforting, and in the beautiful adornment of the State," which, as you know Ruskin says, is "the woman's duty as a member of the Commonwealth;" of travellers' clubs who are brightening the monotony of village life with glimpses of foreign travel experienced by means of

photographs, guide books and papers written after due research by earnest and enthusiastic members, so that it often happens that the "stay-at-homes" are more familiar with cathedrals, ruins, picture galleries and famous authors of foreign lands than the favoured few who have enjoyed the privileges of travel.

The many-sided clubs like Sorosis, the departmental clubs, are as varied in their interests as is human life itself. The committees on science, art, literature, drama, house and home, education, philanthropy and current events which compose Sorosis, provide topics for discussion on each social day and call on the most talented minds to write papers on those topics. The interchange of ideas must cultivate breadth of view, as one's world is enlarged by seeing it from a neighbour's hilltop.

It is not too much to claim for women's clubs, I think, that they are modifying the conditions of social life, breaking down barriers of prejudice and lessening the spirit of caste. In club life there was no "abdication of majesty to play at precedence with one's next door neighbour," the abdication which Ruskin so sorrowfully deploras.

Every woman's club was a small state or republic in itself, with its executive board, directed by the will of the majority. Every member receives an education in parliamentary procedure while taking part in its deliberations and voting on the various measures which come up for consideration.

These miniature republics, related as they mostly were to the State and General Federations, have their foreign and domestic policies, and while formed ostensibly to foster intellectual sympathies and obtain a wider culture of the mind, they are insensibly training in another way the faculties of women, and preparing them for the exercise of civic rights and responsibilities.

To sum up, the influence of women's club life has been in the direction of a higher mental culture and the increase of sympathy among women, and incidentally it was educating them for the duties of citizenship, preparing for the hour when they shall be called upon to fulfil those duties.

I cannot close my paper without a brief reference to the financial aspect of club life. Women have proved themselves able financiers. I have never heard yet of a woman's club burdened with a debt.

A number of clubs have built club-houses by means of joint-stock companies formed of club members. These club-houses prove sources of income. The New Century Club House of Philadelphia paid its stockholders a 10 per cent. dividend the

first six months after the house was opened. There are many others which have proved a financial success, besides providing a delightful centre and place of meeting for members.

Every good and perfect gift is from above, but there are souls specially fitted to receive such gifts. We have with us to-day the woman whose faith and enthusiasm was instrumental in founding Sorosis, who believed it possible for women to "dwell together in unity," and who has seen that possibility demonstrated to an extent that must have more than realised her dreams.

The ideal of a united womanhood was in the air. Mrs Croly received the ideal, and held to it, and it has become a reality.

## Russian Women's Association or Club at St Petersburg.

Dr Ida Posnansky-Garfield, Secretary of Women's Association  
for Mutual Help (Russia).

THE idea of association among Russian women found its realisation only three years ago. The two years preceding the founding of the club were occupied in drawing up its constitution; but unfortunately our statutes were not accepted by the Minister of the Interior, women's *clubs* being among the prohibited things of that country. The proposal was, however, made by Government to call it a philanthropical institution, against the existence of which no objection would be raised, so we called our club by the somewhat lengthy name of "The Russian Women's Association for Mutual Help," and got the thing, if not the name, we wanted.

The society began its work with a capital of only £100, which had been raised by the contributions of the 70 ladies who formed the nucleus of the society. So thoroughly did the association meet the needs of the public that at the end of the first year they had more than £1000 in hand, having hired a permanent place of meeting, bought the necessary fittings, and instituted a reading-room. At the same time the association was giving its members moral, intellectual and pecuniary aid by arranging courses of lectures on literature, science and art, and getting up

social gatherings. Book-keeping, too, was taught, and a registry for governesses opened. Arrangements for lending or bestowing money on those in need of it were made. The chief aim of the society is to raise the tone and ideals of Russian women, so as to fit them for their work in the, let us hope, not very distant future.

The yearly subscription is 10s. Each new member has to be introduced by three old ones, after which she is balloted at the next general meeting. Now we have about 2000 members. The business of the association is carried on by a council, consisting of the president, 2 vice-presidents, 1 treasurer, 2 secretaries and 6 members. The association contains 12 sections, at the head of each being a special manageress. These sections were formed chronologically as follows:—(1) The reading-room; (2) a special committee for raising funds; (3) a department whose special work it is to arrange courses of lectures; (4) home-reading circles; (5) a registry for finding employment for women; (6) a musical circle; (7) a department for the supervision of the luncheon and refreshment bar; (8) a circle for providing children with dress and food, and lectures on children and hygiene; (9) a literary circle; (10) a bureau for money lending and savings bank combined; (11) a circle of amateur photographers; (12) a department to arrange for common homes. We will soon open a section for instruction in dressmaking, and publish a journal of our society.

In the alleviation of public calamities our society took an active part. Thus, during our periodical inundations, five local centres were instituted to work more efficiently.

This winter our association did good work in raising 8000 roubles, besides clothing and boots, for the relief of those suffering from famine and its terrible consequences.

I am proud to say that our lady president, Dr Schabanoff, got the signatures of about 24,000 Russian women from all parts of Russia to send to the assembled delegates at the Hague. And so I think I am justified in saying that if we are somewhat slow in awaking, we come to the front quite as readily and willingly as the women of those countries which are more fortunate in possessing a more liberal Government.



## The Ladies' Club of Paris.

President, Mme. B. Février de Marsy (France).

PRÉSIDENTE du Ladies' Club dont "la fondation causa à Paris la Ville qui ne s'étonne de rien que des idées nouvelles" une si complète surprise, c'est à moi qu'il appartient de vous dire ce que j'ai conçu, souhaité en créant ce Cercle le premier, l'unique en France.

Le succès obtenu en Angleterre et aux Etats-Unis par les Clubs de femmes, les grands avantages qui en sont résultés à tous les points de vue, m'ont déterminée à fonder à Paris un Cercle du même genre. Je savais d'avance combien j'allais rencontrer de difficultés, d'oppositions pour réaliser seule, sans aucun appui une pareille entreprise dans un pays où l'indépendance de caractère n'existe pas encore chez la femme, dont l'éducation sous ce rapport, a besoin d'être faite. J'ai eu cette grande ambition d'y aider dans ce pays où la solidarité féminine n'est hélas ! qu'un vœu qui cherche à se réaliser, où tout ce qui est nouveau est accueilli avec méfiance par les femmes, avec raillerie par les hommes.

Cependant, persuadée que je faisais œuvre utile en réalisant ce projet, en créant dans ce Paris où, à côté de tant de lieux de plaisirs, seul un abri centre amical pour les honnêtes femmes a été oublié, j'ai fondé, il y a bientôt quatre ans, le Club de la rue Duperré, le premier qui ait existé à Paris. En le faisant, j'ai cru répondre à de réels intérêts, à de nombreux besoins, car si tant de gens s'intéressent aux misères physiques et essaient de les soulager, combien peu songent aux souffrances morales, aux besoins de l'esprit et du cœur.

La pauvre humanité ne vit pas que de pain cependant, elle a d'autres besoins, d'autres aspirations, et bien supérieures celles là. C'est cette lacune que j'ai voulu combler. Si je lui ai donné le nom Anglais de Ladies' Club c'est parceque j'ai voulu, autant que possible, imiter ce qui a été fait par les Anglaises, leurs entreprises en ce genre ayant été couronnées de succès. C'est aussi pour mettre le Cercle sous le patronnage international et bien indiquer qu'il était ouvert à toutes les femmes de bonne volonté à quelque pays qu'elles appartenissent.

Mon but était de créer un centre amical, intellectuel, où femmes honorables, cultivées et bien élevées "veuves ou célibataires" pourraient se rencontrer, échanger leurs idées, se mettre au courant des événements de la vie Parisienne, un centre où les

isolées pourraient trouver une aimable compagnie, des distractions de tous genres et, surtout aux heures si lourdes de la solitude et de la tristesse, un remède à leur ennui, une sincère sympathie pour leurs peines, où celles qui ont souffert trouveraient des consolations, où les moins fortunées pourraient se créer un milieu confortable, élégant même, retrouver ainsi les douces joies du *Home* et oublier pendant les heures qu'elles passent avec nous, les injustices sociales dont si souvent elles sont victimes.

Ce premier Cercle, très familial, très intime, était avant tout, utilitaire et pratique, basé surtout sur l'assistance morale, la protection et l'appui mutuels. Le côté intéressant de cette fondation nouvelle était la pensée morale qui y présidait ; du reste, sa devise en disait plus long que les plus longs discours "*L'Union fait la force.*" À la première trop brève j'avais ajouté cette autre qui résumait tous mes espoirs, toutes mes aspirations ; "*Protection, Solidarité, Bienveillance, Dévouement,*" c'était une belle et bonne égide qui a tenu tout ce qu'elle promettait, si l'on songe aux grands et multiples services que le Cercle pouvait rendre, qu'il a rendus !

Le Ladies' Club de Paris a été, dès le début, le centre d'une Société d'élite. Là se sont rencontrées des femmes qui n'auraient jamais eu occasion de se connaître, qui ont échangé leurs idées, établi d'amicales relations, qui se sont rendu des services mutuels, qui ont passé d'agréables heures de loisir, qui auraient été des heures d'ennui si elles n'avaient pas eu les réunions du Cercle. Celles qui sont musiciennes ont charmé les autres par leur talent, quelques unes par leurs travaux littéraires poétiques ainsi que par leur charme de bonne diseuse, toutes ayant appris ou gagné quelque chose.

Des cercles masculins nous n'avons voulu retenir que les avantages, laissant de côté tous leurs inconvénients. Comme à ces messieurs, les bons diners pas chers n'étant pas pour nous déplaire, nous les avons institués. Mais mieux avisées, plus sages, nous avons rigoureusement banni le jeu de notre programme, nos distractions sont plus morales, et plus intellectuelles. La littérature, la musique, les arts, la causerie en font les frais et si je ne craignais d'être accusée de partialité je vous dirais que de l'aveu de toutes, nous passons au cercle de charmantes soirées, sans le secours des cartes ni de la médisance. Animées d'un esprit conciliant nous n'apportons au Club qu'une bienveillance absolue ; meilleur que le leur est donc notre but, plus morale notre tentative, plus hautes nos aspirations. Dans cette réunion de femmes bien nées, d'excellente éducation, il n'est question ni

de politique, ni d'émancipation, ni de revendication d'aucune sorte ; se grouper pour se rendre la vie plus douce et plus facile, telle était notre unique ambition.

Enseigner aux femmes qui, chez nous, on n'habitue pas assez à penser, à ne point rester indifférentes sous prétexte qu'elles ne manquent de rien, aux souffrances d'autrui ; leur apprendre les joies et les bienfaits de la solidarité, qu'un grand nombre ignore tel était notre but.

Aussi que de femmes intelligentes et cultivées auront dû au Cercle une distraction à leur isolement, que d'autres l'apaisement à leurs peines.

Encouragée par ce commencement de succès j'ai résolu d'établir un second Ladies' Club au centre même de Paris, près de la Madeleine, au milieu de la vie élégante et mondaine. Tout autres sont les visées de ce nouveau cercle. Tout en conservant les traditions de bienveillance et d'urbanité qui ont assuré le succès de son aîné, le second Ladies' Club a donné à sa direction une note plus élégante.

Destiné spécialement aux mondaines, ce nouveau cercle sera comme le temple de la femme, le centre de toutes les supériorités féminines.

Toutes les aristocraties y auront leur place marquée, celle de la naissance comme celle de l'intelligence, du talent comme de la fortune. Les étrangères, à la condition qu'elles soient du meilleur monde, seront assurées d'y trouver l'accueil le plus sympathique.

Paris, la seule capitale du monde civilisé qui n'en possédait pas, aura enfin son centre de toutes les élégances, son Jockey Club féminin, pour tout dire en un mot.

C'est aux étrangères surtout que je m'adresse aujourd'hui pour leur demander de nous aider dans la réussite d'une entreprise fondée dans un intérêt féminin, et dont les femmes du monde entier sont appelées à bénéficier, car Paris est un centre où se donnent rendez-vous les femmes de toutes les nations et ce sont celles là surtout, venues de lointains pays pour qui le cercle est appréciable ; elles y trouveront en arrivant un salon ouvert pour les recevoir, des femmes du meilleur monde pour les renseigner sur la vie parisienne, les guider dans leurs distractions, leurs achats, leurs études, etc.

Je n'ai pas à insister pour faire comprendre combien il est avantageux pour les étrangères de se joindre à nous. Je fais donc appel, mesdames, à votre bienveillant concours et, dans un intérêt général, je vous demande de contribuer au succès du Ladies' Club de Paris d'abord en le venant visiter puis ensuite en nous

signalant les améliorations à réaliser.

Le cercle tient à la disposition qui viendraient à Paris, pour scientifiques ou artistiques, qu'il y ait tout le confort désirable en toutes conditions les plus avantageuses.

Les dames parisiennes ont l'habitude de venir dîner au club du foyer retiennent enchaînés par semaine.

Enfin, le Ladies' Club pour artistiques et littéraires. Le jour là exceptionnellement, y a des amis, qui non seulement sont même invités à nous faire des conférences qui vient de s'écouler nous avons un nombre de célébrités et de femmes féminines, très empressées à nous talent et de leur notoriété.

Enfin, comme nous avons un intellectuel, nous y avons organisé ont été pour les femmes d'élite.

Il ne faudrait pas croire que les revendications féminines prêchent l'homme. Loin de là ; les sujets y ont été traités.

Et je termine mesdames, en solidarité féminine, nous savons Mettons cette devise en pratique

nous deviendrons toutes puissantes ; c'est alors que nous pourrons exercer notre action bienfaisante, moralisatrice et régénératrice.

Imitons ce que les hommes font de bien ; ces institutions dans lesquelles ils puisent leur force, cette entente masculine qui leur donne le moyen de réaliser les choses les plus difficiles, entente que nous devrions toutes tendre à imiter.

Unissons nous pour le bien, pour le progrès de l'humanité, pour l'élévation du niveau moral de la race, pour les œuvres de concorde, et de paix, et en préparant ainsi l'avenir à ceux qui nous suivront, et qui, plus heureux que nous, récolteront ce que nous aurons semé, nous aurons bien mérité de nos contemporains, puisque nous aurons fait tout ce que nous aurons pu faire.

Pour moi, n'aurais-je versé un peu de joie et d'oubli que dans

All  
gentle-  
women  
read  
"The  
Gentle-  
woman."

un seul cœur, je serais encore heureuse et fière de mon œuvre qui conçue avec foi, avec amour, avec enthousiasme, trouve en elle-même sa récompense.

## Women's Clubs in England.

**Mrs Wynford Philipps, Proprietor of the Grosvenor Crescent Club and Founder of the Women's Institute (Great Britain).**

Mrs Philipps said that during the ten short minutes at her disposal she would try to point out a few of the purposes for which clubs in this country had been started. They fulfilled a modern need in women's life; some joined them to obtain creature comforts, others for intellectual food; some for æsthetic reasons, to get airy rooms and dainty surroundings, others for ethical, philanthropic and social purposes. Mrs Philipps pointed out that the famous club, the female coterie in 1770, was destined to be short-lived, except in the literature of our country, which had immortalised it. A hundred years later the club idea had revived, and had resulted in the formation of at least three dozen excellent clubs in Great Britain. The Albemarle for men and women was formed in 1874, and was followed by the Somerville, the Women's University Club, the Pioneer and the Writers'. She mentioned the other great clubs of the present day—the Sesame, the Grosvenor Crescent, the Empress, the County and many others. Clubs could be considered under two general headings—those that existed for general social purposes and those which had a literary or educational aim. Each had its special advantages and disadvantages. The clubs where eating, sleeping and entertainment was the chief aim were apt to become mere private hotels or restaurants. Clubs with an aim, on the other hand, though they brought many together, were apt to keep many apart, since all definite objects antagonised some whilst they attracted others. It had been said that in clubs with intellectual aims the food was in inverse ratio of excellence to the mental diet, but the most recently formed literary clubs were remarkable for their cuisine, and in the future this comment might be regarded as a libel.

Mrs Philipps then described her idea of a club that might join the advantages of both types. She pointed out that there might be a club, homelike and beautiful, furnished like a private

house, adorned with flowers and books, where routine and officialdom should not be too obvious; a club for women where men would be welcomed as guests, and linked in the same building with a department or society which should devote itself to special aims which might appeal to different members, but with which no member need be identified unless she wished. This would not take the place of other clubs, as clubs both for purely social and for other purposes would always be needed as well. Of social clubs which had united a definite object apart from and yet linked with the club she mentioned the Sesame, which had an Educational League that was doing excellent work, and had a special room for conferences, and the Grosvenor Crescent Club, a social club, established at Hyde Park Corner in the same building as the Women's Institute, a society quite separate that members could join or not as they liked, that had rooms of its own, and that linked together artists, musicians, philanthropists and other workers, and has a literary society as well as a recreation department.

Mrs Philipps alluded to the excellent feeling that existed between the best women's clubs, and to the kindness and consideration she had received from them in her own work. She concluded by saying that residential clubs for professional women were greatly needed, and that the knowledge that this need existed had led some of the members of the Women's Institute to consider the formation of such a residential club in a suitable locality as a department of the Institute as soon as the opportunity for such a further department arose.

Lady Hamilton said that, glancing at that paper, she felt like the Queen of Sheba, because of everything which had gone before her on the programme and of what followed behind her—a lady who if she did not know what clubs were then there was nothing more to know. What she had hoped to do, but Mrs Wynford Philipps had taken the wind out of her sails, was to say a word about the spirit of that mother of all those clubs with a purpose—the late Mrs Massingberd, the foundress of all that idea of social and useful clubs. She had been thinking that morning that if Mrs Massingberd had been there instead of herself they would have had her encouragement, her eloquence—the eloquence of the greatest; they would have felt that power of infinite sympathy which Mrs Massingberd had, and which no one had ever had since. Perhaps she might pay that slight tribute to the memory of a woman who had done so much in this way. Day after day, hour after hour she had worked in support of these

establishments for the benefit of those who were at work in that big city of London. As was known on the other side of the Atlantic, she had affiliated her club with the American clubs. There were two points which she had thought of as to what had been said before. That was the effect of social clubs from the point of view of home, and the other was respective to co-operative schemes, which were the vogue of the day. What was the practical result from the club point of view? Whatever a woman seeks should be found in her club—repose, isolation, literary resource, philanthropic interest, amusement, society, comfort, sympathy, work. But as everything had its *quid pro quo*, what must she give in return? Civility, common sense, some notion of the law of order, some consideration for others, and above all the spirit of loyalty which gives an atmosphere of healthy sweetness embraced in the idea of home.

With the difficulty in obtaining service, and the tendency of women to work as well as men, club life is becoming popular and separate houses are at a discount. Therefore the next century may see the co-operative kitchen typified in clubs in every street, and the inhabitants feeding in clubs in preference to their own homes, which will be merely sitting-rooms and sleeping-rooms.

The possible danger of clubs is that they may destroy home life, and home life and family life is the marrow and bone of the English nation. If clubs, however, can create *esprit de corps* among women, and create a sort of family feeling and promote national life and domestic charms, they are progressive in the best sense.

Mrs Croly, the founder of "Sorosis," the first women's club in the United States of America, felt that in speaking to them that morning she was at a considerable disadvantage—not perhaps in knowing nothing of her subject, but from knowing too much. An editor in America was once desirous of having something written about the clubs. When he printed the article about those institutions it was found that the only part which was not inaccurate was that which was not about clubs. He was asked by certain persons why he did not obtain the services of a writer who understood the subject. "Why did you not ask So-and-so?" "Oh!" he replied, "she knows too much." He wanted someone who could speak from an ordinary point of view. In talking about clubs she personally felt that she knew too much about them. Her point of view might be considered too sympathetic. It was 31 years last March since they started the first woman's club in New York, and to-day they had thousands, she

might say, of those clubs. They had certainly upwards of a thousand, and a scheme of general federation had covered the entire system. Now that was a large work in 31 years. There must have been something vital in the club life and in the club woman which attracted this large number of women. When two or three women were gathered together in the old days it was always supposed that a certain object was the point of it. They had really started from a literary point of view. They wanted to know lots of things, and they wanted to find companionship. It was really the married woman who was first in the field in this way. The next idea was that they were really working towards self-improvement. She could not see the force of refuting the idea that the best way to start the work of self-improvement was to start forthwith improving oneself. They knew well that the club would lead to many other things, because amongst other notions clubs were not associated in the minds of women with smoking and drinking. Since the commencement, out of the club had grown hundreds of free libraries for women; out of the club had grown hundreds of village improvement societies. Hospitals had been founded; club-houses dotted here and there throughout the States were literary centres.

Mrs Johnson said that she thought very little was known about the Société de Belles Filles in Paris. It did splendid work. It was founded in 1873. Women of different nationalities had started the hotel. They founded a fund for it; the principle was to pay 5s. a year, and the duty was to get any woman in it whom they had the chance of helping. Constantly women were sent to her and it was her duty to do her best for them. She was constantly sending women over to them in Paris. They could not conceive what a great deal of good work it was doing.

## Clubs for Working Girls.

**Hon. Maude Stanley, Founder of the first Working Girl's Club in London (Great Britain).**

THE subject on which I am called to speak at this Congress appears to me to be one of the most satisfactory works which are engaging our attention, because there is a finality about it and we are able definitely to accomplish our aim. We are able, through the many influences of a club, to awake and stimulate and strengthen the desire for a higher life among our working girl population in the large towns of our United Kingdom,



where, for commercial reasons, vast numbers of working people are brought together.

By finality I mean that if we can succeed in safely steering the fragile bark of girlhood through the difficult years from 14 to 20, encountering, perhaps, at times rough winds and squalls, still if we sail bravely on, only needing occasional slight repairs of the rigging or sails, we can consider that by 20 the small bark has proved itself a seaworthy boat, and we may confidently hope that it will reach her port in safety, whether she is bound for a short or for a long voyage.

The rapid growth of girls' clubs since they were started, 19 years ago, is the very clearest proof of the want of such institutions. They seem to meet a great necessity. They combine instruction in evening classes and recreation with the sympathy of the ladies who manage them, and whose influence over the girls for good is beyond all expectations.

There are clubs of various sorts carried on in London. There are those connected with the Young Women's Christian Association, the Girls' Friendly Society, the Factory Union, and those that are linked together in our London Club Union, where 35 clubs are joined together with the idea of benefitting one another by their experience and hospitality, and also by being able to join in yearly competitions. Besides these clubs many are independent of any association, but are connected with parochial churches.

I have been frequently asked to give details of the working of a girls' club, and have therefore put much of my experience and that of others into a book called *Clubs for Working Girls*, which is now on the bookstall of the Church House.

The object of the London Club Union is not to insist upon similar rules for all the clubs, as we contend that the conditions in London are so diverse that it would be as impossible to enforce the same regulations there as it would be in the different parts of England and Scotland. There is but one rule or necessity which must be complied with before a club can join this Union, viz., that of being opened at least four times a week. Many classes that people start, whether for musical drill, or singing, or other instruction, are called clubs when they only meet once a week, but that does not carry out our object in establishing girls' clubs, which is to wean the girls from the London streets, harmless in itself at the beginning, but which in many cases leads to very bad results. If the club is not open most evenings of the week, if only once or twice, it does not give a certainty of

meeting for those who have no proper place to spend their evenings in. And during the time that the club is closed they will probably relapse into their former habits of recreation, lounging about in front of shop windows or elsewhere. The club, besides giving a safe place of meeting for girls, supplies an intellectual want which is often felt though not expressed by the London work-girl. The dulness which comes upon a mind from want of intercourse and conversation with others upon subjects other than the newest hat or the gossip of the workroom is most depressing to those girls who have an innate desire for something higher.

Clubs have been established in many cases for special classes of girls and women—some for factory girls, some for the servants in hotels, some specially for dressmakers, some for church members and some for flower-girls. But if it is possible I feel very strongly that it is better to unite many classes in one club, and to make it the club of the special locality in which it is situated. The interchange of interests between girls in different occupations must enlarge their mind in the same way as men and women of the higher classes are interested in meeting with those of different pursuits.

The age at which girls join a club is very various. Some will not admit them until they are 16 or 17 years of age. With us girls can join at 13 or 14, as soon as they are at work themselves, and they will remain on as members of our club, if not married, when they are 30 or 40 years of age. Their occupations are also widely apart. We have the little errand girl or trotter of the tailor, and we have clerks and shopwomen of very high standing. We have also members of very different religious beliefs—Church of England, Roman Catholics and Nonconformists. Religious classes have been carried on, on weekdays and on Sundays, and those girls have come who felt the inclination, and no pressure has been brought to bear upon them. We have found it very interesting to assemble once a year the fathers and mothers of our girls, to speak to them about the work we are doing, and to ask them if they find the club an advantage to their children. The answer is always the same: "You do for our girls what we cannot do for them ourselves. We can bring them up and take care of them as children, but as they grow up to young women we cannot provide them with interests or amusement that will keep them with us."

One of the greatest evils in the lives of working people in London is early marriages, those that are made merely between

boys and girls, because from their companionship together in the evening they have drifted, without much caring about it, into marriage. Often when the ceremony is gone through there is no home ready, there are no savings to start the home. Now I feel sure that wherever a club is established, where the managers know the girls, where a higher feeling and sense of what is right is put into them, they will not accept the offer of any man without the prospect of the happiness which a good character would promise. The misery which comes upon young people who marry without any certainty of wages, without any preparation for home life, the miserable poor children that are born, underfed and ill-housed, is one of the causes which keep our working people in such low conditions. When a marriage is to take place in our club we hear of it; we all join in our wedding gifts to the bride; we often are present in the church, and most of the brides continue as honorary members of the club, and join in our different festivities. We do not wish them to come to the club as they used to do, as we do not wish to take them from their husbands and homes.

The yearly competitions held for musical drill and singing for all these clubs are most valuable means of stimulating the interest of the pupils in this work.

Very great facilities for instruction in classes are given by the Technical School of the London County Council, who provide trained teachers for cooking, laundry, dressmaking, hygiene, nursing and first aid and ambulance classes. These lectures are taken up variously amongst our clubs; the difficulty is often for the girls who first join in large numbers to keep up the interest and not to slacken in their attendance. Some try to stimulate this interest by prizes, but I have never thought that this was a good plan, and consider that the efficiency of the teacher will prove sufficient attraction for the pupils.

We have had classes of English literature and of history, taking these pupils to the British Museum or to Westminster Abbey to impress upon their minds what we have taught them, and visits have been made on Saturdays to the National Gallery, to Tate's Gallery and to South Kensington Museum. I am certain that no girls' club would be a success that does not provide classes and encourage the girls to join them for the desire of the improvement of their minds, which desire we try to instil into them. Girls are very imitative and impressionable, affectionately sensible of kindness, so that by these means we can train them up to higher intellectual and moral desires, not

wasting these qualities in sentimental attachments, but by pointing out to them that the best appreciation they can show for our efforts on their behalf is by having a healthy and vigorous spirit, taking every opportunity for self-improvement and for working for others. That our club girls have confidence in us, and know that our sympathy is always with them, is shown by the way in which they come to us in their difficulties, their sorrows and their joys.

The country holidays that have been enjoyed by the Soho Club members have been too numerous to recount—visits to ladies' houses in Surrey, Devonshire, Staffordshire, Wales, Yorkshire and Cumberland. No summer passes without many invitations from kind friends, and last year a party of 70 spent 10 days in Belgium—a never-to-be-forgotten holiday. The holidays are looked forward to and looked back to with never-ending joy, and we know that whatever troubles life may bring them it can never take away these happy recollections.

I consider that this work, as much other philanthropic work which runs on quietly unobserved, and often unrecognised, is of the greatest importance. Every year in the life of a club for working lads or girls is valuable, for that year will never return to them. There must be no delay, for if we are not influencing the girls through our clubs, others will be influencing them and leading them too often astray, and we must always remember that wandering in the paths of pleasure in this great city will very often lead to pitfalls of destruction.

## The Working Girls' or Working Women's Club in the United States.

**Miss Edith M. Howes, Chairman of Executive of National League of Working Women's Clubs of America. Read by Miss Alice A. Burdett, Boston, (United States).**

It is only about fifteen years since the first independent Working Girls' or Working Women's Clubs were started. Mrs Eliza Sproat Turner, of Philadelphia, and Miss Grace H. Dodge, of New York City, were the earliest and best-known leaders of this movement. Their wisdom and forethought in laying stress upon the principles of co-operation and self-government had been manifested in later years.

The Working Girls' or Working Women's Club had been defined by the New York Association of Working Women's Societies as "an organisation formed among busy women and girls to secure, by co-operation, means of self-improvement, opportunities of social intercourse, and the development of higher, nobler aims. It was governed by the members for the members, and strove to be self-supporting."

This definition has been accepted by the associated clubs of New York, Brooklyn, Connecticut, Pennsylvania and Massachusetts, that are now united in a league of associations of Working Women's Clubs. The club stands between religious societies, like the Church Guild and the Girls' Friendly Society on the one hand, and the Trades Unions on the other. It has no religious exclusiveness, as Protestants, Catholics and Jews are found in its membership. It is limited to no race, for native Americans, children of foreign parents, even those of foreign birth, and clubs of young coloured women, are accepted members of the League.

The leaders of the club are mainly women not dependent on their daily wages for support, though many of the offices in every club were held by working women. At one time it was hoped that the leadership of the clubs would very generally be in the hands of the working women, but the responsibility of the growing organisation became too great for the average young woman worker to assume. A woman having from 8 to 10 hours a day of active work, especially work which is physically exhausting, is rarely able to add to her burdens financial responsibility. Some clubs, however, are fortunate in having the active leadership of working women as well as a few members of the leisured class.

It was now generally recognised that the Working Women's Club supplies the mental and social deficiencies of the college-bred and society woman as well as those of the wage-earner. No human being had the right conception of life—certainly no citizen of a republic has a complete education in democracy until social relations had been formed with rich and poor, with students and working people.

The model club has been animated by the co-operative and self-governing spirit from the start. The classes, entertainments and social evenings are not arranged by some kind ladies who assume all the direction and responsibility of furnishing these benefits to the girls; but each step of club development is taken with the consent of the members. A group of young women who need and wish for a club must be formed before any attempt is made

to start one. This group should elect its own officers, and though willing to accept the help of richer friends in furnishing rooms and assisting in the rent, each member is made to feel some responsibility for the success of the new enterprise.

No gift is accepted, no class started, no programme arranged, without the consent either of the club or its officers. The business meeting, therefore, becomes the most important evening in the club. In fact, this phase of club education is regarded as infinitely the most important, and those urging the clubs to foster the trade union or suffrage causes are assured by thoughtful club workers that all good reforms are helped when working women are being trained in principles of co-operation and self-government. The fees paid are large or small according to the vote of the members. They usually vary from 10 to 25 cents per month. The ideal of the club is self-support, and where fees must be supplemented, money is usually secured by some co-operative effort, as a fair or club entertainment. The needs and tastes of the members, and the facilities offered for industrial or other education in the city evening schools determine the classes that are undertaken by different clubs. Cooking, dressmaking, sewing, housekeeping, millinery, embroidery, as well as literature, travelling, physical culture and dancing, stenography and type-writing, singing, penmanship, English and current events are among the classes found in different clubs.

The social evenings are varied by practical talks, lectures, games, music and dancing. Some of the clubs have successful evenings when young men are invited. This is always easier when the club meets in the room of a social settlement, where clubs of young men are already organised. Young women living in tenement houses have very few opportunities for safe social intercourse with young men, and clubs can furnish girls and boys, young men and women, a meeting-place where healthy and happy comradeship is possible.

The clubs in western cities have often started as lunch clubs for those employed in large factories. The owners of these factories have frequently given rooms for this purpose. The expense of food, its preparation and serving, has easily been met by the fees of the young women. The spirit of co-operation thus aroused has led to the formation of classes, holiday houses in the country, and other forms of mutual enjoyment and improvement. The tendency, however, is to supplement business life by social and educational enrichment rather than to foster the trade union spirit.

Many clubs have junior branches for girls between 12 and 16. Others have domestic circles for young married women, where household matters and the care of children are discussed. Of course these branches depend on the size of the club and the needs of the surrounding community. As long as the principles of co-operation, self-government and self-reliance (or an effort toward self-support) are accepted, the club is free to develop in any way that the members may desire.

In four States clubs are organised in associations, and these associations maintain vacation or holiday houses where members of clubs and their friends can enjoy a week's or fortnight's vacation at the price of \$3 per week for board. This defrays the actual running expenses of the house. The rent and repairs of the place are usually contributed by friends. The New York association has established a mutual benefit fund, which grants benefits in time of sickness and death, and is also maintaining an alliance and employment bureau. The Massachusetts Association has studied how to improve the condition of women workers, and aided in the establishment of the eight hours' day in the Boston dry goods and department stores. Thrifty habits are encouraged in each association by the stamps, savings, or penny provident funds.

Three Conventions have been held where matters of vital interest to working women and girls have been discussed. The first was held in New York City in 1890; the second in Boston in 1894; and the third in Philadelphia in 1897. As a result of the last convention, the National League of Associations of Working Women's Clubs was formed. The League began its work in October 1898. It embraces 5 associations and 86 clubs, with a total membership of over 7000 women.

The club movement is growing in the middle, west and south, though the League at present is confined to the eastern States; it is expected that ere long an Ohio Association will be formed, and will join the League. The object of the League is to further the social, educational and industrial interests of working women, to increase the spirit of co-operation and helpfulness between clubs, and to aid those who are organising new clubs. The general secretary, Miss Charlotte Wilkinson, of Syracuse, New York, is conducting the business of the new organisation. The League has published a leaflet, "How to Start a Club," and a book of songs for club use. It also issues a little paper called *The Club Worker*.

The account of Working Women's Clubs in the United

States was not a tale of rapid progress, but a great deal of serious, persistent and faithful work had been done—work which had had results that could not be lightly estimated. In a country like ours, the dangers of class separation were very great. Riches, and even education, might erect barriers between people, and cause social distrust and misunderstanding that endanger the life of the Republic. Their clubs, like the social settlement, were bringing together people whom the circumstances of life are constantly tending to separate. The spirit of co-operation and self-government destroyed the spirit of patronage and caste. The social distinctions were obliterated that separated the saleswoman from the worker in a cordage factory, the book-keeper from the woman employed in domestic work. Of course, refinement of manners and person, and cleanly habits are a *sine qua non* of club membership. The clubs are not reformatories, and girls lacking in self-respect would not feel at home in them. In junior clubs one sometimes finds a certain roughness of speech and manner, but it is interesting to observe the ambition of the average American working girl of 17 or 18 to appear well-mannered and well-dressed. The late Professor Henry Drummond was surprised at the intelligence and quiet dress and good breeding of the members of a Boston Working Women's Club. Of course, the club members are a picked set of busy women, and club life attracts only those who are ambitious for self-improvement. The ideals of our young and hopeful country, though they seem to influence but slightly the great foreign population of large cities, are strongly felt in the public schools, and there they awaken ambitions in even the most sluggish natures.

As riches increased on the one side, and the ranks of labour and the unemployed struggle on the other, working women's clubs became of greater value to the nation. They might theorise and dream about social regeneration, but only with the slow growth of nobler ideas, by mutual knowledge and loving co-operation, can arise that blessed commonwealth which shall be worthy to be called the Kingdom of God. Our clubs are constructing a small, but we hope a firm and enduring, pillar for that splendid edifice.

#### DISCUSSION.

**Miss Neal** (Great Britain).—Others have spoken of the social, moral and religious ideals at the back of this work. I wish to speak of what experience has proved to be an equally important side.



In opening the discussion on girls' clubs, I must say first of all that the conclusions to which I have come are based entirely on the developments which have taken place in our own club (The *Espérance*) from the days when most of our energies went in keeping order, and when our highest ambitions did not go much further than providing a happy and orderly evening's amusement, to the present time when we have attached to our club two registered co-operative societies—one productive and one distributive—and when from mere amusement we have advanced to education, to a corporate social life, and to the enjoyment of the sweeter and more beautiful things which a broader outlook and a wider interest always bring into one's life. We number among our club members to-day those who are our comrades and our friends. Our ideas of a holiday, too, have advanced from an uproarious day in Epping Forest, to which we journeyed in brakes, singing as we went, to a fortnight spent together in the loveliest part of Surrey, or by the seaside, this year to culminate in a tour to the Ardennes, a visit to several old Belgian towns, and to the co-operative colony of Guise.

The girls' club movement started because it was felt that what the working girl needed more than anything else was a home in which she could spend her evenings in healthy recreation and in education, and where she might learn some of the gentler manners and sweeter joys learnt by those more privileged in the ordinary intercourse of a happy home circle.

It was in the intimacy which is established between the members of a club and the leaders, an intimacy of long evenings spent together year in and year out, of greetings in the street as each goes to her work, of summer holidays—when out in the open air things have a way of taking on proper proportions and vision gets clearer—the intimacy established between those who realise that they have the same ideals and the same struggle after those ideals; it was there that certain questions suggested themselves, and certain facts became clear and called importunately for solution and recognition. It becomes for us no longer a case of statistics and of economic laws and necessities, but becomes a concern for human lives we love and reverence, stunted and limited, and often cruelly wronged and defrauded of their inheritance in God's fair earth. Some of the facts we learn are these: That the homes in which the majority of working girls live and grow up to womanhood are overcrowded and insanitary to a degree which makes the goodness and uprightness of the girls a standing miracle. Girls of 17 and 18 are living and sleeping in

one room with father and mother ; girls are living in one room with mother and stepfather or with grown-up brothers ; girls are sleeping four and five in a bed with brothers and sisters. These are not exceptional cases, and if I had time I could give one instance after another of facts such as these I mention.

We are faced, too, by other aspects of the home life, the utter want of moral training when parents are already demoralised by the conditions under which they live, so that drink and all kinds of excess become their only interest in life. There are tragedies behind the lives of the working girls—not the ordinary who live in our crowded city slums—which are so terrible that they cannot be told in a public audience such as this.

Turning from the home life to the life lived in the workroom or factory, we find an even worse state of things.

The hours worked by girls, and especially those in fashionable West-End season trades, where the greatest pressure comes in the hottest time of the year, are exhausting, often lasting from six in the morning till ten at night ; at other times the girls are quite unemployed for weeks and months together. Speaking generally, the money earned is not enough to keep a girl in anything like necessaries all the year round.

It is so easy for us who do not work ourselves in factory or in workshop to read of amendments to Acts of Parliament and of the appointment of Factory Inspectors to see the Acts carried out, and to live in the comfortable assumption that all is well with the workers, that all can work if they will, and that for all who work well there are good conditions and good pay. Thank God that the club movement has for ever stamped out that delusion for its leaders !

The reason why so many are deluded is that the ordinary working girl is the pluckiest soul on earth ; her one desire is to put on a good face and not "to show the game up." Ask her what she earns and she will tell you the highest wage paid in the season ; ask her how long she works and she will tell you the short hours of the slack time. So long as the best dress is out of pawn so that the Sunday attendance at the club can be kept up, you will have to put then your own interpretation on the appearance which pretty clearly indicates exhausting overwork and semi-starvation.

Once we have realised the conditions of life and work of our sisters our first step will be, if we are quite honest and quite simple, to tell our members frankly that we consider those conditions wrong, unfair and unjust. We shall tell them that we

claim for them in return for an honest day's work such reasonable hours and pay as shall insure them good food and clothing, space in which to live, a holiday every year, and security for days of sickness and old age. We would pledge ourselves, as far as in us lies, to work for this, and we shall ask our girls to go with us hand in hand.

Our first practical step will be probably to instruct our girls in the laws which have already been passed in their interests, and of which they are for the most part entirely ignorant, and to collect from time to time such information as will be useful in view of future legislation. If we club leaders had done our duty it would not have been necessary to waste so much time in trying to convince the women who take an outside and academic view of factory legislation for women what is the true and human standpoint, and by this time the young women in shops would have been protected and some of the worst brutalities of competition averted.

We shall also put the simple machinery by which these Acts are worked within reach of our girls, and by encouraging them to report all infringements to us, lessen the work of our over-worked inspectors and get many a grievance remedied without loss of time. Then she thought they would see to it that their girls are prepared, by every kind of education we can give them, for the struggle which lies before the women of all classes for freedom, economic and social. For this purpose, in our own club we have established a small distributive co-operative store, which the girls managed almost entirely themselves, and which has always paid its way. It has been an immense help in instructing the girls in the ways of trade, the value of money, practical economics and the spirit of comradeship, as opposed to competition, which every co-operative enterprise should engender.

In addition to this we have established, on labour co-partnership lines, a Co-operative Productive Society, which employs many of our girls who are in the trade most represented by our members—dressmaking and ladies' tailoring.

This is also paying its way. Other of our girls are employed by those sharing the ideals to which our club has brought us, and the economic position of most of our elder girls has much improved during the time they have been in the club. Many of them are sharing small homes, which take the place of the overcrowded homes they have left, and they are often the proud entertainers of mothers and aunts, who say they only wish they had lived in the days of clubs.

In short, Girls' Clubs do not exist as an end in themselves, as an institution which will exist because we expect that the poor will be always with us ; but their aim should be so to alter and modify existing conditions that the clubs themselves will be done away with because the need for them no longer exists.

**Miss Lily Montague** (Great Britain) said that in connection with working girls' club visiting should be organised for purposes of becoming more intimately acquainted with our girls' lives. However difficult the task might be, they should try to enlist the parents' sympathy and co-operation in the work.

She fully agreed with Miss Stanley that it was only by developing the educational side of the work that they could hope to maintain a permanent influence over girls' lives. Unless they came to the club for some definite purpose they easily drifted away from its influence. But they must remember the natural craving of the mind and body for recreation. Whether they liked it or not, the fact remained that in the evenings the girls' room was more needed at home than their company, and they could not blame them if they sought amusement in undesirable places unless at the club they were provided with healthy pleasures. They must become acquainted as far as possible with the industrial lives of the girls, since the main proportion of their time is devoted to work. If we cannot for the moment imitate Miss Neal in making this labour life a source of happiness and a beneficent influence, we could arouse their members to a sense of responsibility in observing the Factory Laws, and in reporting infringements when they came under their notice. As a natural development of club organisation they could show them that unless every individual attempted to carry out the measures passed for the benefit of all, the machinery of good government tottered. It was only by showing that they wronged their own and succeeding generations of women by neglecting these truths that they could teach lessons of citizenship to girls who, at the susceptible age of 14, were forced as wage-earners into the battle of interests.

**Mrs Wilson** (Westmoreland) gave her experience anent the establishment of girls' clubs—"lads' and lasses'" clubs ; they had both. In the following winter they hoped to open a junior branch for girls of 14 and 15.

## SOCIAL SETTLEMENTS.

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CONVOCATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

THURSDAY, JUNE 29, AFTERNOON.

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MRS S. A. BARNETT, of Toynbee Hall, in the Chair.

Mrs Barnett, in opening the meeting, suggested that not only those who knew about settlements should send up their cards, but also those who did not know. She thought it would help discussion if someone would voice the intelligent ignorance of the meeting.

Settlements, she pointed out, are not missions, and those are the best residents who live among the poor to learn as well as to teach. Rich and poor are equally losers by the separation which has grown up in the great cities. The rich lose the example of the patience, hope, unselfishness and charity daily evident where the poor strive to live. The poor lose the infectious brightness of those freed by circumstances from the canker of care; they lose the help which refinement, knowledge and leisure give, all that the rich owe to their education and environment.

Settlements were started to enable the rich to go with their knowledge and tastes to live among the poor, to breathe the same air, smell the same smells and endure the same disadvantages, in the belief that they would use their powers to amend the ills of the neighbourhood. The readers of the papers will tell the results of 15 years' experience. Veterans may be allowed to give warnings, and one may be accepted by the meeting from a veteran of 26 years. If settlers go to do good or to help the poor, they will touch only the one class they help; but if they go to live as neighbours and take their part in the varied interests of the district they will touch all classes—the tradesmen, the high-class mechanics, the hardly-pressed teachers, the sturdy,

self-respecting industrial classes, whose needs are real if not recognised and declared, may, by the touch, get the contagion of goodwill, and in their turn pass on gifts to the very poor. In Toynbee Hall a body of the women students, who have enjoyed the privileges of university teaching, have lately formed a Guild of Compassion. They have taken out children for an afternoon pleasure, entertained the old from the workhouse, laid hold one by one of some who have drifted in the stream of poverty and vice, and have now opened a house where four or five neglected children, a feeble-minded girl, and two or three good old people enjoy the advantages of friendship and fresh air.

The warning is thus encouraged by example. Let settlers beware of becoming simple missionaries, with no sight but for those who need, and no object but to do good. Let them go to live and to learn, to take up duties as they come, and to be taught by their neighbours.

## Social Settlements.

**Miss Mary Simmons, Principal of Bermondsey  
Settlement (Great Britain).**

THERE has been—first and last—a good deal of talk about the “settlement idea” and the “settlement principle,” rather as if it were some new idea, some new principle that had been discovered or evolved, and I am grateful to Miss Sewell for pointing out clearly in her article that this is a wrong notion, and that the root idea at the bottom of all settlements is no new one, but, on the contrary, as old as—well, not to go further back, at least as old as Christianity, being neither more nor less than the recognition of our fellowship one with another, and of some of the duties involved in it.

In some form or other this root idea is expressed by many of those who are engaged in settlement work, or have looked closely at it. In an article written for the *Nineteenth Century*, and reprinted by Mr Reason, Canon Barnett defines Toynbee Hall as “really a club,” and goes on to say of the men of different classes brought together there :—

“They have become friends and sharers in each other’s strength, and because they are friends their eyes have been opened to see the good in their friend’s friends. Poor men have seen that the rich are not what they are pictured by orators, and

the rich have found that the poor have virtues not always expressed by their language."

"The first object," says Sir John Gorst, writing of settlements, "is to make friends with the neighbourhood, to become part of its common life; to associate with the people on equal terms, without either patronage on the one side or subserviency on the other; to share in the joys and sorrows, the occupations and amusements of the people; to bring them to regard the members of the settlements as their friends."

"The idea common to all settlements," says Miss Sewell, "is that persons of various callings and standards should, in some measure, share a common life; that rich and poor, educated and uneducated, cultured and uncultured, should meet and know each other, and help each other."

And Mr Lidgett, the warden of my own settlement in Bermondsey, wrote some two or three years back:—

"The bulk of those who remain in dull ignorance or wander into evil ways need friends—wise, self-sacrificing friends. Lives wasted for lack of finding true friends—this is the story of our East End slums; lives wasted for lack of seeking to make friends among the poor—this is the story of many a moral failure in the West End. It is steady persistency of broad, deep, self-forgetting sympathy which is wanted, which can bear to work and wait, to be hidden from sight, to stand delay and disappointment, so it can bring the quickening spirit of great Christian ideals to bear upon dwarfed and misshapen lives through the personal contact which friendship brings about."

This, then, is the settlement idea; but it is no new one. Settlement work is—as Miss Sewell and Mr Lidgett have pointed out—simply an attempt to do consciously and of set purpose what is done, at least partially done, naturally, and without much talk about it, in every moderate-sized town where rich and poor live within sight and touch of, and are brought in constant contact with, each other. As a town grows larger, the population denser, and the distance to the open country greater, the selfish side of human nature asserts itself too often, and those who are able migrate from the centre to the pleasant suburbs, leaving that centre from which the help of their culture and education and personality are withdrawn a far less desirable abode for those who, whether they like it or not, *must* remain. And once the exodus has begun it continues. As fast and far as possible the upper middle class follows the rich, and the lower middle class follows the upper, until a district equal to a large

town is left entirely to the very poor, with all the influences for social progress which may be exerted by men and women—and I venture to think especially by wise and good women—of education and leisure gone out of it, and with a spirit of distrust and defiance born of the sense of desertion and neglect steadily growing up and strengthening year by year.

And then, into the midst of the deserted people, missions were organised to redeem them from evils, many of which were in large measure the result of this desertion. Truly, if it were not so sad it would be funny, and perhaps it would be quite unbearably sad if one could not see the humorous side of it. A friend of mine once said, in all reverence, that God must be the chief of humorists. In all reverence I am inclined to agree with him. How else could God bear with our childishness?

But of late years it has grown into our consciousness that missions—necessary as they are—are not enough; that if we are to bridge the gulf we have made, and redeem the poor from the lot to which we have left them, we must do something more than send a few other people to preach the Gospel to them; we must give them fellowship—friendship.

And so settlements—settlements of more or less educated and better-to-do people in the very midst of the poorest districts—have been formed to supply the needs, and are multiplying year by year as more eyes are opened and more hearts are awakened to the great evils that have arisen from the separation of classes.

But just here it seems to me that there is a danger—a danger lest we fail to see, or forget, that the settlement, as it exists to-day, can be in itself only a make-shift, and that its best value will be lost unless it becomes a stepping-stone to a better and a truer state of living altogether.

Sir Walter Besant, in an article on settlement, says that he is “constantly reminded of the early days of the Franciscans. What St Francis commanded his followers was, that they should be obedient; that they should remain in poverty; and that they should be celibate. They were to be obedient because work of all kinds among men must be organised; very well, that law is in full force in the university settlement. They were to remain in poverty—that law is also in force wherever work is done without reward or money. They were to be celibate—a custom, if not a law, which also prevails in the modern settlement.”

It seems to me that in drawing this parallel—the exact accuracy of which I cannot now discuss—Sir Walter Besant has very well summed up both the strength and the weakness of our



settlement life. *Its strength*, because given obedience, accepted poverty, and that singleness of aim which the unmarried state allows, and you are likely to get very good work done. Its weakness, because this implies living a different *kind* of life from the people you have *settled* among, and a life which must always seem to them a somewhat *unnatural* one. You have come down to show your fellowship, and by means of club and class and guild you set about creating a possible basis for fellowship, and, thank God! fellowship does result, and all the good that comes of it. But it is not—I think it *cannot* be—quite the same thing as the fellowship that grows up where men and women live out their lives side by side, neighbours through all the vicissitudes of ordinary human life—family life or single, as God shall ordain—having the same kind of joys and sorrows, the same needs and the same interests, municipal and social—in short, having a common life and known to each other in living it out.

Miss Sewell says, comparing a settlement in a poor district with the educated and cultured portion of a mixed population which is alive to its social duties and touched with every sense of brotherhood:—"The settlement will probably be always a weaker force than its analogue, both numerically and from lack of traditions, of local influence, and of natural bonds to the place in which it settles, as well as from the resulting constant change in its *personnel*." While the warden of our Men and Women's Settlement in Bermondsey wrote in one of his reports:—"Doubtless a settlement is a somewhat artificial expedient and can only faintly set forth the good which would come to all if men of different ranks and interests lived together in mutual intercourse and co-operation. But we believe that it is the small beginning of a better state of things, and we trust gradually to awaken sympathies which will draw a growing number to live among the people, and to serve them, and to gain those many blessings which life among the people brings." And while I should be very sorry to seem to set little value on the work of settlements, even as they stand—if I did, I should hardly have put my own life into it—I yet believe strongly that their chief end is to act as a trumpet call to the educated and the well-to-do to come "back to the people," to make their homes among them, and live out their ordinary human life side by side with them, helping them and being helped by them. If this call is answered, the settlement movement will have succeeded in the truest sense: if it is not, then in spite of much good work done and of noble lives given through it in service, it

will, as a whole, have failed. For comparatively few can live in settlements, and of those the majority are young and only stay a short time—at most a few years—leaving just as they have got the confidence of their poorer neighbours and are learning how to be of use to them. And—I repeat it—only by *living* among the people can we learn even what their legislative needs really are; and still more only so can we truly bring to bear upon them that “quickeningspirit of great Christian ideals,” which beyond all legislation, however good and necessary, and all Poor Law system, however immaculate, in the cause of social redemption stands first, second and third.

## Settlement Work in Scotland.

Mrs George Adam Smith (Glasgow).

SETTLEMENT work in Scotland is on a very different scale from what it is in England. This does not mean that Scotland has not been alive to the needs of the poor and the many questions and difficulties that arise from these needs. On the contrary, in all the poor and sunken districts of the big towns in Scotland you will find earnest and energetic work going on, but it is carried on chiefly through the means of Church Missions, the missionaries and workers visiting from their own homes, and not necessarily residing in the district.

But there are two definite and important men's settlements in Scotland. One is the Pleasance, in Edinburgh, a district small in area but densely populated. This district is in the charge of students of the New College, Edinburgh, and eight are always in residence. There is a paid missionary and a lady superintendent. To give an idea of the overcrowding of the population in this district, I am informed that one “stair” contains sometimes as many as 39 families, consisting on an average of four or five members. The majority of the houses are single roomed, and few have more than two apartments. Under these conditions the squalor and wretchedness of many of the homes may be imagined.

The most distressing thing about this district is that the people need not be so sunken and miserable. Many of the heads of families are skilled workmen, earning good wages, up to 40s. or 50s. per week. Here, as everywhere, it is drink that is the

great enemy of the people, and under its devastating influence they sink to this low level.

There was no doubt that the residence in this district of a band of earnest young workers had exercised a strong influence for good, and that, by means of visiting, preaching clubs and temperance work, it has quickened and fostered a desire for a better and more healthy life among many of the inhabitants of the Pleasance.

In Glasgow there was a similar settlement in the district of Possil Park. It may be interesting to know that Professor Henry Drummond was largely instrumental in founding and organising this settlement. It was here, in a northern suburb of Glasgow, that he had himself worked as a missionary for many years. In 1878, when he started work there, the population was about 6000, mostly working-class families. This is what he says in a letter to a friend of his work when he lived there: "On Sabbaths I preach twice, attend schools and classes; on Mondays I look after a bank; on Tuesdays I give a popular lecture; on Wednesdays a mothers' meeting and a lecture to children; the other nights visit the sick or hold meetings elsewhere." Several years after, when the university students were proposing to establish a settlement in a poor part of the town, this same district was chosen for the centre of their work. Of the founding of this settlement Professor Drummond writes: "I am busy with the university men, planning a settlement in a poor district. The leader is an Established Church student, the second a medical, the third an Arts man, coming on for the Free Church College. Plans are out, and the thing will be built by the beginning of next session. Thirty men are already at work, and there will be fifteen residents. It will be on earnest evangelical lines, and ought to be a great blessing to the university." And on November 28, 1889, he says: "To-night I preside at the opening of our university settlement."

This work, which he inaugurated, is still being earnestly carried on by a resident superintendent and a band of university students.

There is in Glasgow a Toynbee House, but, unlike those at Toynbee Hall in London, the workers, men and women, are non-resident.

In another poor district in Glasgow, called the Broomielaw, which is under the charge of the professors and students of the Free Church College, the experiment of a *resident ordained* missionary, with an assistant, had been tried with real success.

Close to this district of Broomielaw, in Glasgow, is that of Anderston. And it is here that the Queen Margaret College Settlement Association is doing its work. This is the one women's settlement, and, as yet, one only in embryo. For two years the association has placed workers at the service of the C. O. S. and of the School Board, and has done much useful work in investigating and visiting cases, teaching invalid children, and so forth. Now the association is on its way to maintain a house of residence in this same district, which should be a centre of work and influence.

The members were all past students of Queen Margaret College—the women's branch of the university in Glasgow. It is significant to note how women's settlements follow on "women's higher education," showing how the higher education brings with it a new sense of responsibility, a new effort to work for the good of the community.

In all philanthropic work in Scotland, as elsewhere, it had been found that the most important thing was the systematic visiting of the people in their homes. It was work that needed patience and persistence, yet, after all is said, it is still to be found the most simple, yet the most potent, method of help and influence. And to this end settlements were a direct and most helpful means, exerting sometimes a quite unique influence for good, at the same time that they afforded the most excellent opportunity for training men and women in useful philanthropic work.

## Settlement Work in connection with the Catholic Social Union.

**Miss Fortescue, Lady Superintendent of St Anthony's Settlement (Great Britain).**

SETTLEMENTS for women are a necessary outcome of the philanthropic movement which, in its present conditions, may be said to have started in the early part of the century, but in which women have taken an active part only during the last 20 years.

To work for the working classes, to raise the indigent from the hopeless state of misery into which large numbers of people have sunk, starved alike in mind and body, speedily brought about a desire not merely to travel eastwards at stated periods, and for a few hours to suffer the discomforts of tramping through

the slums, but, to live down in the midst of a centre, thickly populated room by room, to dwell at the corner of the alley, and if not to abandon for good home life, at least for a time to give up the ordinary round of engagements and pleasures, to strive to carry a little sunshine to those whose only engagement is the daily toil, and the only pleasure within their grasp one that, if not actually injurious, can only tend to sink them lower in the social scale.

The Catholic Church found even in pagan Rome a certain philanthropy. There, with no religion to guide them, men banded together to help a neighbour less well endowed than they themselves, and Dives, with a natural dislike to view suffering in any form, clothed and fed Lazarus, that he might be spared a painful object, whilst answering to the natural generosity of his heart. But mere philanthropy can never work a lasting good. Men may be clothed and fed, they may be educated and trained to see that they are helped who help themselves, but without higher motives as weapons, the large number, nay, all who do not possess the natural qualities of courage and constancy, will seek, after a time, and again and again, to find in vice the only palliation to their strife.

The Church picked up the threads with which the work was thus begun, but added to them, and wove into the pattern the great truths of the Gospel, and whilst ministering to the needs of the body, and raising it somewhat to its normal condition, trained and prepared the mind also to receive these truths, and taught the whole man to practise the virtues there inculcated.

After a period of semi-pagan worldliness and luxury in the eighteenth century the clouds opened again, and the sunlight of modern philanthropy shone over England. Men came forward, and societies were formed, not only to raise the poor from the squalor and want into which they had sunk materially, but also by education and a moral bettering of the masses to raise their minds. Europe had received a lesson, and the untaught, unfed people had broken loose to teach phlegmatic egotism that it could remain indifferent to the interests of its neighbour no longer.

Example was the best precept, and it was by living side by side with one's poorer neighbours, and daily carrying out the lessons they are to learn, whilst becoming not a patron but a friend, sharing with them their troubles and their joys, showing them how far more evenly divided amongst the human race than they ever suspected were these same sorrows or pleasures, that they

could best heighten their ideals, and raise the whole bent of their mind beyond the drudgery that lasted from Sunday to Saturday to a Master that paid not a weekly wage, but whom to serve was life everlasting.

To carry out this plan needs surely a long training. For who can step suddenly from the schoolroom, or from the round of ordinary occupations pursued by ladies in the world, into such a life as I have briefly described—a life of self-denial and self-control, evenly balanced and in touch and sympathy with a people whose character and interests are totally unknown, or known only by the misleading remarks or reports too often printed in books or papers.

A training is certainly needed, but it is also best acquired by going down to work at a settlement. Carry with you a desire to know more of a perhaps unknown land, and that very desire will tide over first difficulties, and bear you on to the further region of experience and love.

Few, very few, take up the work in earnest without loving it, and many who came with grave hesitation and a promise to remain away from home the shortest possible time have returned thence with deep regrets that the visit was over, a longing to go back again, and an affectionate love for many a hard-working, bony woman, dirty baby or blue-eyed factory girl, who have taught lessons of courage, resignation and generosity not to be forgotten, and who, they know, will hail their return with a genuine delight not always found amongst their friends in the West.

The Catholic Social Union was founded some five years ago to guard and protect the great number of Catholic poor of the metropolis, especially the girls and boys, who, leaving the protecting influence of school for workshop, and putting off the restriction of childhood for the liberties of wage-earning youths, have no safeguard for their faith and morals, which are perilously wrecked—too often, humanly speaking, beyond recall.

For these clubs have been formed, combining amusement with instruction for the evenings, when, the day's work being over, they hesitated to return to the one room dignified by the name of home, and sought companions and pleasure until fatigue compelled them to rest, so as to begin again in the morning the allotted task. The East is too far from the West for these clubs to be managed by casual visitors, so that distance alone would have necessitated the establishment of a home near at hand.

But if the girls and boys were thus considered, and their needs

studied, their fathers and mothers and the little brothers and sisters were not neglected.

The whole parish in which the settlement stands was carefully mapped out, and a portioned district fell to the share of each; this district had had its census taken, and every Catholic family within its limits registered. To minister to the wants of each, day after day, was the life of the settlement.

It is after breakfast that the order of the day is made, and the morning hours fly whilst a worker is passing from door to door in the street selected by her. Every case is visited once a month, but some need looking up far oftener. This man is out of work, and through no fault of his own; the wife is ill, and the children too young to be breadwinners. Help must be given in this emergency, but help which will not impoverish them or teach them to depend on charity and thus neglect the opportunity later of earning again their own daily bread. Milk will be given to the mother, a ticket for a daily supply, which the girl can change at the shop between the school hours, whilst some old rags can be allotted to the father to sell in Petticoat Lane, or a trunk can be carried to the station or a message taken West, to earn the money needed for the rent. A boy has left school and is looking for a situation; but where can the clothes be found? The city is ransacked for a vacant place, and friends besieged for an outfit. Three children not attending school must be looked up, and perhaps conveyed thither to make a fresh start. These, and many similar ones, make up the business of the morning's visit, and the luncheon hour is filled with discussions of how to deal in such and such a case. The names of new candidates for club or mothers' meeting, and of families lately arrived. Then there are still the meetings to attend; the Charity Organisation for cases needing investigation, and the Children's Country Holiday Fund, worked for the parish from the settlement; the Hospital and Infirmary, sometimes over 40 inmates falling to the lot of the visitor in an afternoon. For weeks before the Christmas tree the schools have to be visited, measurements for frocks and suits taken, and attendance reconsidered for the various prizes. Again, through the summer, the children are approached to pay in the pennies for their country trip. There are girls to be taken to the hospital, or despatched to a convalescent home. A boy who is really going to service in the West takes leave of the ladies, or another reports himself home from the sea. Night causes the daily surprise that hours should pass so quickly, and brings with it too the heaviest portion of the work—Girls' club,

with classes of cookery, drill and needlework; boys' club, with games and gymnasium; mothers' meeting, with tea and garments to be sold at less than cost price to come within their very limited means.

The variety of the work is in part a secret of its happiness, its unity of thought and principle perhaps another secret.

The workers of the settlement may never have met before; they may, indeed, have followed very dissimilar pursuits, but they have all left the country or the park to dwell amongst those who, of the same nation and faith as themselves, have been born into a world narrowed between two rows of smutty houses and a long, badly-ventilated workshop; and in this they find a common bond of union, closer than many other ties can possibly be. They are striving together to better the condition of the poor, to bring pleasure, happiness and warmth into their daily hard-pressed lives, and, above all, to lead them to a knowledge and a love of their holy faith—the only certain safeguard they can have.

Big boys will come up to the house of their own accord after the return from the club even to ask to be prepared for the sacraments, and all—mothers, boys and girls—are trained carefully to understand the mysteries, doctrines and ceremonies of their religion.

The work of the settlement was all comprehensive; the little baby is watched in its early days, clothed, fed and taken to the church for baptism. In death a man was assisted, comforted and taught how best to die with his priest by his side. The boys were interested, amused and instructed through the most difficult years of their lives; the girls were trained to make good and useful wives and mothers, whilst the older generation were helped to pull themselves together time after time. When habit had made falls a constant occurrence and virtue was no easy task, they could lean on their lady, who would be coming round to see them, encourage them by some words of sympathy and hope, and thus plant a new staff to cling to, that would last again till a further one could come.

And this not in a home where inmates could be watched from morn till night, could be rewarded or punished, and were free to do but little harm; but merely in a parish, accepting the conditions as they existed, the families packed together closely, vying with each other for the insufficient supply of work, as their pale faces and undergrown forms showed them to be struggling for too feeble an amount of air and health.



Such a life, or time spent in such a way, must bring its own joy, and though failure might be written on many an individual case, success really rings through the whole, as each could recall the promise, "No cup of cold water given shall be unrewarded," and no experience perhaps possibly could tend better to enlarge the mind, widen the general sympathies, or raise the whole soul and being, than the pursuit of such a charity.

## The Settlement Idea in Germany.

Fräulein Salomon (Germany).

THE movement, which has for its ideal the bridging of the chasm between rich and poor, has also made itself felt in Germany in various ways, primarily in the founding of unions for the development of social work and for the better instruction of women in regard to it about these attempts. According to national peculiarities a different course of action from that pursued in England by the settlement movement was imperative in Germany. One had to lay down as a vital principle of such efforts the winning of German women as a whole, not only the training of a small circle of independent girls, because the greater part of German women have not yet been taught to take their share in the social life of the nation.

Another reason for our different methods of working is, that even in our largest towns we seldom find districts where only the labouring classes live, and which are entirely avoided by the well-to-do classes. On that account local help and friendly relations between rich and poor, which are so scanty in the poorer districts of large English and American towns, are not only forthcoming in Germany through our poor law system, but local effort could easily be organised by private societies, if only the women who live in our thickly-populated districts could be taught to acknowledge their duties as citizens.

In pursuing this object, we therefore decided to relinquish the plan of establishing a settlement and to organise a somewhat lower form of associations for training girls for social work both by instruction in method and theory. The practical work of the members who join these unions is considered as the most important branch, the girls are brought to co-operate with different

societies, which have for their object the promotion of the welfare of the destitute classes, with the Charity Organisation Society, with hospitals, country holiday funds, children's happy evenings, and other societies.

They have to work under the care of experienced women, but they may choose the branch of work they undertake, according to their capacities and their inclinations, and they may settle its extent according to the time at their disposal.

That makes it possible to women living under various conditions to join these societies, to women who have got a home and children of their own, or who are bound by their profession and can only spare a few hours a week, as well as to girls of the well-to-do classes, who can give the whole of their time to social work.

This practical work among the destitute classes is supplemented by theoretical instruction, upon which the committee sets a great value, and the members are expected to take part in this instruction at least for one year.

The lectures are intended to supplement the predominant æsthetic education of the girls' schools in a social direction, and to give some knowledge of the economic conditions of the labouring classes and of the necessity for social reform, which is indispensable, if a knowledge of practical work is to be obtained. Courses of lectures have been arranged dealing with national government, poor law, theory and practice of education, and other subjects. Our girls become aware that the help of these workers is gladly welcomed in all philanthropic organisations, and many have initiated original schemes for the amelioration of social evils.

This German attempt, which did not take the exact form of the settlement movement, but which owes to it a large share of its leading spirit, shows that the settlement idea and method, when adapted to national peculiarities, are well adapted to deepen the feeling of individual responsibility among women and to teach them to do their duties as citizens.

#### DISCUSSION.

**Mr Hunter** (Chicago) said that the movement towards social settlements in the United States was a very different affair to that in England and Scotland. It would be well if he explained some of the efforts which had been made to solve the problems with which they were faced. Great growth had taken place in the United States. There were 80 or 90 settlements spread

over the country, and most people thought that these were separate movements. The general opinion of most settlement workers in the United States, however, was that there were very few settlements in the country that were doing real work—not more than 30 or 35. They were doing certain evangelical work. Mission work it ought rightly to be termed; it had, however, taken the name of settlement work, because that name suggested a certain ideal in social movements which they wished to attain. So far as he could understand, a settlement, to the minds of most people who were at the head of affairs, did not really mean anything in the way of definite policy. The people went into the neighbourhoods where they thought there was some need of work in the way of understanding the poor better, and when they went into a neighbourhood they realised that there was one leading principle to be kept in sight. Anything which would make the people more religious was not the main idea which underlay the settlement movement in America. The idea there was to go among the people and find out what were the conditions of the people. One of the things which was first endeavoured to impress upon the people was that they married too young. But investigation had proved that this was an error. From 18 to 25 a man was earning the maximum wage which he would earn. Probably by the time he was 30 or 40 he would be earning a smaller wage. As a consequence it was necessary for a man to marry at that time if he was to marry at all. A professional man might wait till he was 30 or 40, but they found that the poor man was really acting in a sensible manner. The settlement movement in the States was a woman's movement. There were settlements which included university men, and where the university idea obtained, but the settlement movement in the States was led by women. There were two in New York, and the general *personnel* was composed of women. It was fair to say that the settlement movement was a social movement. The speaker mentioned that he had spoken to John Burns the preceding afternoon, and referred to his description of Chicago as "a pocket edition of hell," or, if they preferred, "hell was a pocket edition of Chicago." But though there was corrupt government there they felt in a way that it was an expression of the real people, and ought not to be in every way meddled with.

Miss Grace Stebbing said a few words about slums in German cities. In one of her visits a woman living in a tenement exclaimed, "Ach Himmel! You pity me, mademoiselle! What

of the poor boy up above!" The poor boy in question was a bright student, living on the roof in a shed of his own manufacture. She knew London slums, but they had nothing to equal what she saw there. And on the ground floor the people were no better. The man, a washerwoman's husband, was a thoroughly bad man. She had lived in Rome and in Paris, and in the students' quarter, on 7fr. a day, apart from lodging. She lived so for four weeks.

Miss Crumpton (of the Manchester Settlement) said that she was almost a novice in settlement work, and had very little to tell. But she represented a Lancashire settlement, and many people were unfamiliar with the methods in vogue there. There was a general point with regard to the idea of the settlement. The workers did not merely visit the poor; they founded a home in the poor district where the poor were welcome. That was the case in their Manchester settlement. One of their chief aims was to provide a free drawing-room for the district. In Manchester there were already free libraries. Now they were trying to provide a free drawing-room. Very appropriate was it to give the name public-house to the inns which abounded. Those inns had to be drawing-rooms and social meeting-places for poor men and poor women who lived so often in one room or two rooms. Therefore they were trying to provide a drawing-room for the district. On Saturdays everybody was welcome at their At Home—rich and poor, men and women, young and old. The classes should know each other better. At their settlement the rich did not prevail, neither did the poor; they were anxious to keep the idea of a home. They were fortunate in having married couples with them; that was a great gain, for it took away the artificiality of settlement life. She would be glad if some subsequent speaker could make it plain what was the difference between a mission and a settlement. Other people also might not be quite clear about that point. The co-operation of the working people in the formation of the settlement question was important. They had a body of Socialists, both men and women, and they were represented on the Council; they met fortnightly and considered the activities of the settlement. From them they learned very much. One class could not act for another class without a great deal of experience, and even then it was difficult to make plans for another class; it was only right that the working people should have a very direct voice in the formation of their plans. One departure was the starting of court and alley open-air concerts. They hired singers and

instrumentalists, and established themselves in the lowest courts and alleys; they had audiences of 300 and 400 people. They only began that summer. Great encouragement was found in the fact that the public-houses objected to these concerts.

**Mr Douglas** (of Toynbee Hall) said that two questions were suggested to him that afternoon—What was a settlement? and What did people do at a settlement? It was very easy to say what a settlement was not. It was not sufficient to say that it was a centre of education or a club. It was rather a place where a body of men lived and took up responsibilities, and had an idea of carrying out an ideal—the ideal of social co-operation. In a settlement which he knew well the varieties of life were as many as the varieties of men who lived there. A settlement was only successful where it helped to create a healthy public opinion.

**Mrs Crawford** said that there were three Catholic settlements in the East End, and these had to deal with the poorest of the poor. That was the natural work of the Catholic Social Union. They had the very poor to take in hand. The Catholic Social Union could work where purely religious organisations could not. It was a connecting link between religious Catholic work and the great philanthropic societies with which it was important for them to be in contact. The Irish Catholic population of England was among the very poorest. The important thing to remember was that they should adapt themselves to the needs of the people. That had been done by the Catholic Social Union.

**Miss Simmons** referred to the difference between missions and settlements. The mission was an organisation intended to bring people into closer relationship with God. A settlement was an organisation intended to bring people into closer relationship with one another. But after all human love was the shadow of the great, the Divine love. If a man loved not his brother whom he had seen, how could he love God whom he had not seen? The settlements could only be a substitute for the homes of the well-educated and such classes who settled in the poorer districts, who settled there in the best sense, and carried out their social duty with the help of God.

**Mrs Samuel Barnett** said that she had passed 15 years at Toynbee Hall. Many people who went down to the East End to help the poor only touched one class. It would be different, however, if they went down there with the idea of sharing the life of the neighbourhood, then they would touch all classes. They needed

the aid of cultivated people. If the worker lived as a neighbour, with the spirit of neighbourliness to all around, he or she gradually awakened in the hearts of those who lived in the same place a wish to also help the poor. The last work at Toynbee Hall was the somewhat fancifully-named Toynbee Guild of Compassion. It was composed of young people who attended the Toynbee Hall classes as students, and assistants in shops, clerks, etc. They had started the Guild because they were moved by the sight of the huddled groups of humanity in the streets. They had already entered themselves for a whole series of good actions.

# SOCIAL NECESSITY FOR AN EQUAL MORAL STANDARD FOR MEN AND WOMEN.

CONVOCATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

(MEETING FOR WOMEN ONLY).

FRIDAY, JUNE 30, MORNING.

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[*A special request having been made that the papers read at this meeting should be printed in full, the Editor has decided to publish them in a separate pamphlet, which will be supplied with every full set of the "Transactions" ordered, and extra copies of which can be obtained from the publishers at 6d. each. A short notice of the papers read is also included below for the sake of convenience.—EDITOR.*]

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Mrs CREIGHTON in the Chair.

Mrs Henry J. Wilson (Great Britain), taking the place of Mrs Josephine Butler, read a paper in which she dwelt upon the vitiating effect of the unequal moral standard and the State regulation of vice, contending that the latter system was bad in principle and provocative of evil. She pointed out the great responsibility of women in the matter, the readiness on the part of many of them to condone in men what they condemned in women being productive of injury to both sexes, and concluded with an earnest plea for the unity of the moral law.

Frau Bieber-Boehm read a paper in which she said that in Germany their National Council of Women, including more than one hundred societies, has urged wide circles of men and women to give their attention to this great question. They strove to inculcate in them that purity was as much demanded from men as from women, and that the most disastrous consequence to civilised society flowed from the neglect of this principle. Frau Bieber Boehm proceeded to state the means proposed by her society to enforce its ideas in education and in legislation, and concluded by reading an appeal from the National Council of Women of Germany to all professors and instructors of youth.

Mrs George Drummond (Canada), read the next paper, in which she said that the principle of one standard as opposed to two standards of morality was *the* principle whereby the life of the individual and of society as a whole could find its fullest realisation. The idea that there was one standard for men and another for women led, by inevitable consequence, to terrible evils, both physical and moral, and, in particular, to what the late Archbishop Benson, in a charge to his clergy, had called "the plague spot, which, in spite of all that science could do, remained to fester, to kill, to maim, to disfigure, and to sap the health of millions." She was persuaded that the hope for the future lay in the altered attitude of women towards this problem. She advocated careful home teaching by wise mothers, and the purification of society by women who were acknowledged leaders. She concluded by asserting that purity of life is man's essential nature, that the progress of humanity has been a gradual escape from "the bonds of animal life," and that much must come from an increased sense of responsibility on the part of women, and from an earnest co-operation of men and women in all matters referring to the elevation of humanity.

Froken Iva Welhaven (Norway) read the next paper, in which she said: While schools and churches have preached the doctrine that there is one moral standard for men and women, the horrible heathen theory that there are two has ruled life in home and in society. From this vile idea have come innumerable evils. It is the one pressing need how to keep our children from accepting its teaching. She concluded by describing the steps taken in Norway to spread the required knowledge and to prevent immoral legislation.

Mlle. de St Croix (France) read a paper in which she said that, generally speaking, the great enemy to the enfranchisement of woman the world over was woman herself. She had, through a long course of years, become so accustomed to look at all questions through the eyes of the opposite sex, and to submit her opinion to that of man, that, until quite recently, she had been blind to matters vitally and materially affecting her own interests as woman. Morality, justice and liberty demanded a single moral standard and equal responsibility for both sexes. Mothers should cease to inculcate unjust ideas in the minds of their daughters—ideas which were largely accountable for the actual state of affairs and tended to make women a hindrance rather than a help to advancement towards the desired goal.



## AMUSEMENTS.

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A) THE ETHICS OF AMUSEMENTS.

(B) THE PUBLIC CONTROL OF AMUSEMENTS.

CONVOCAATION HALL OF CHURCH HOUSE, DEAN'S  
YARD, WESTMINSTER.

*FRIDAY, JUNE 30, AFTERNOON.*

Miss CONS in the Chair.

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### Ethics of Amusement.

The Lady Battersea.

To Matthew Arnold we are indebted for the saying that some 250 years ago the people of England went into prison, when Puritanism turned the key upon them, and that from the said prison they are now gradually emerging. Twenty years or more must have passed since those words were written by the pungent pen of the poet-critic, since then the action of emerging has become a very rapid one; the prison doors have been thrown open with a vengeance, and English men and women are trooping forth into the glad sunshine of gaiety and pleasure-seeking. Dulness is no longer synonymous with goodness, and the gospel of amusement is preached alike from the pulpit of orthodox and unorthodox divines. Amusements are less exclusive and less expensive than they used to be. The spirit of amusement seems to have invaded all classes of society, and no philanthropic movement can be said to have attained popularity that does not acknowledge and is not prepared to act upon this fact. The primary schools, with their complicated and wonderful arrange-

ments for kindergarten instruction, have fully recognised the part that amusement should hold in their curriculum; *there* the children learn to play and play to learn: games, drawing, the handling of ingenious toys, relieve the tedium of the hours of tuition, and transform the school premises into halls of delight, as far as the owners of pattering feet and lisping words are concerned. The quietest country parishes have been invaded by the love of dramatic display—tableaux, theatricals, musical conceits are freely indulged in; dressing up in character is considered a practical historical lesson; whilst the old-fashioned penny reading, once looked upon as a form of boundless dissipation, has, I think, rather unfortunately, been crushed out of existence by the numberless new and daring entertainments devised by the energetic daughters of the clergy and their willing coadjutors—the curates. The great public schools, and their following of small but close imitators, set immense store by the popular games that attract vast concourses of people to watch the prowess of the boys, until the original object of the school seems almost in danger of being lost in this new development. Young people of philanthropic bent devote their spare time and energy to the amusement of those whose lives are passed under joyless or monotonous conditions. The hospital and the workhouse wards are invaded by many whose kindness of heart sends them forth to enliven patient and pauper. Dreary and poverty-stricken parts of London are no longer left exclusively in the hands of the evangelist or missionary, but yield a new and fascinating hunting ground to a generous bevy (drawn principally from the upper or the professional classes) of reciters, singers, even dancers.

The growing ugliness of a big city, with its endless factories, huge barrack-like dwellings for the poor, its mean streets, and the network of tram-cars, seems to have produced in the soul of man a passionate longing for the giving and taking of pleasure.

Bedizened in glowing colours, joyous with music and song, addicted to processions and great gatherings, the spirit of amusement advances upon its way. It has the benediction of the clergy, the encouragement of the philanthropist; it is the chosen instrument of both political parties; it claims alliance with the temperance reformer and Sunday-school teacher; and yet at times it treads so giddily near to the precipice of dissipation and frivolity, that the moralist cries "Halt!" as the brilliant *cortège* sweeps by, and wonders whether England will continue to hold

her own amongst nations if the Puritanism that made her great and strong is to vanish entirely from her life.

And yet, and yet we must be prepared to acknowledge that dulness can, and does, engender wickedness, and that if the powers of imagination, the joy of swift movement and rhythmical motion, and the pleasures of the senses be properly directed, they will prove powerful factors against evil.

The balance must be carefully struck; nor can we call it waste of time to pause and ask ourselves, How far amusement is consistent with morality? or, in other words, What are the ethics of amusements? Now, in talking of amusements, I wish to make it plain that by this term I do not include that one form of pleasure or joy which should be the result of our best work. Some of the most genuine pleasure we can ever hope for in this world is closely connected with our day's work, unless, as it happens, *that* work be one of terrible monotony, such as is frequently the outcome of a too great sub-division of labour.

Amusement, such as I shall dwell upon to-day, is the relaxation from the daily grind, and amusement, taken in that sense, can only be considered on moral grounds, when it is not the main object of existence. It should be the 'broidered hem on the robe, not the robe itself.

The moment that amusement, in the shape of games, sport, society even, departs from its rightful kingdom, it becomes a usurper, and as such cannot claim ethical power.

But to a certain extent this is inevitable, owing to the very high standard exacted in these days in games of skill, in all forms of sport, in artistic and musical performances. I am of course speaking of the non-professional. But, indeed, the distinguishing line between the professional and the layman is no longer kept as clearly as it used to be; the word "amateur" is rapidly being struck out of our vocabulary; we claim to be artists or nothing in all that we attempt. We must allow that it is difficult to find the necessary time required for such perfection, and the golden hours of the day are apt to turn into lead if too great a strain is placed upon them. Amusement, we agree, should be a relaxation either to the mind or the body, and this it ceases to be when it usurps an undue amount of time, brain power or physical energy.

It seems to me that, if amusement is to be healthy and pure (permissible amusement), it should depend—

- (1.) Upon the exercise and use, but not abuse, of our physical and mental faculties;

- (2.) Upon sympathetic companionship ;
- (3.) Upon the certainty that in the pursuit of our own pleasure we are not injuring others ;
- (4.) Upon the fact that we are giving pleasure to others.

Now, the more we cultivate our faculties, the greater will be our possibilities of enjoyment. For instance, the little book of our childhood called *Eyes and no Eyes* taught us explicitly enough that to some a walk between budding hedgerows or through green fields may lead to a paradise of delight, whilst to others it may simply mean an excursion into the kingdom of boredom.

The amusement gained in learning to observe Nature closely is infinite ; it is a stimulus from without, in every sense a healthy one ; it leads to many of the pleasures of art as well as to those of sport.

When combined with a love of research and reading, these interests are yet more valuable. It seems almost trite to dwell upon the ethical aspect of the amusement gained from our most precious friends, books. How they feed our imagination, turn the dull hour into a bright one, widen the limits of our little world, giving us, as it were, a new family to love and care for, bringing us into contact with noble lives and great minds.

"All the world is around me," exclaimed a monk of the thirteenth century, sitting in his library ; "all that ever stirred human hearts or fired the imagination is harmlessly here. My library shelves are the avenues of time.

"Ages have wrought, generations grown, and all their blossoms are cast down here. It is the garden of immortal fruits without dog or dragon."—*From the writings of GILBERT PORRITIMUS.*

Novels, which, if they do not amuse, are unworthy of their name, do not prevent their authors from being amongst the best preachers and teachers the world has ever known. What thank-offerings we would gladly raise to the magicians who enrich our lives by their creations ! And how surpassing is the pure humour of many of our best writers. Think of Sir W. Scott, Hood, Sydney Smith, Dickens, Thackeray, Jane Austen and George Eliot, and, coming to still later days, Miss Broughton and the joint work of Gilbert and Sullivan.

Second to the amusement derived from all forms of literature, or perhaps equal to it, is that connected with music. Music has its own particular atmosphere of sunshine and brightness, and is inseparable from our conception of festivity, of great public and private rejoicings, of solemn festivals and great celebrations.

Religion as well as patriotism has pressed music into her

service; it belongs to the battlefield and to the home-coming. The poor little street urchin dancing merrily in rags and tatters to the barrel-organ, or the crowd that tramp in step behind a military band, are oblivious for the time of hunger or care. To most of us music is captivating, inspiriting, ennobling, whether it be of a classical or a romantic character; to some even the beat of the drum or shrill note of the bagpipe can be a source of delight. But still there is the danger that music may have too powerful an effect upon the emotions, such as some people declare is the case in the wild, exciting music of Wagner, producing ungovernable passions that may result in lawless actions. Thus music, except for the artist or professional, should not occupy too great a space in life if we are to grant it an ethical place in our existence.

With music, dancing is, of course, intimately associated. The popular dictum has now given to the rhythmical movements, so dear to the young, a very honoured place in the scale of amusements.

Dancing is taught in primary schools, it has found an open door into the modern working girls' clubs, it is sanctioned by many excellent clergy as a wholesome recreation in their parishes, and the young of all classes would count social pleasures as insipid if they did not include a dancing-party or a ball.

The ethical value of the dance must depend upon the wholesome exercise it entails, upon the fine spirits it engenders, and upon the healthy social tone it imparts. The dangers connected with it often spring from its surroundings, or from the undue excitement it occasions.

Before I venture on the very great subject of games, allow me to confess, in all humility, that I have never been proficient in any game, that I have never devoted any time to games, and that I am considered a very unsympathetic and ignorant on-looker both of games sedentary and active. For all that, I hope that I am broad-minded enough to make my respectful curtesy to games that do not merely pander to excitement, and that do not depend upon gambling for their attraction. Games such as cricket, football, tennis, golf are simply invaluable. They bring their votaries into the open air, bracing their nerves, making them active in body, agile and supple of limb, keen of sight, enduring, patient, good-tempered, unselfish and public-spirited. The healthy emulation they engender is invaluable, and its good effect is apparent in every walk of life. I care enough for these open-air pastimes to regret that the element of gambling should

ever have intruded upon them, with its sordid spirit and unwholesome love of excitement, and dangerous tendency to dishonesty.

Beyond this there is a further danger, resulting from the hero worship so freely bestowed upon all who show an exceptional proficiency in the national games.

It must often require great force of character to settle down to the steady routine of everyday life after the fictitious excitement of injudicious and universal adulation.

And I would add that the ethics of those countries are in the ascendant where national games are innocent of cruelty; bull-fighting, for instance, can only brutalise those who take part in it, and remains inexcusable on all grounds. Who does not owe also a meed of gratitude to the sedentary games, such as the learned and dignified game of chess; whist, so useful when conversation flags; draughts, dominoes, even patience, all of which have helped men and women through many a tedious hour. But here again their ethical value is at a discount if they are played for high stakes or gambling purposes.

And then the bicycle, what avenues of fresh delight it has opened up! What possibilities to those who have lived their lives within city walls! Stimulated by healthy exercise and swift movement their attention can scarcely fail to be held, if only for a moment, by those natural beauties which, owing to the bicycle, they are now able to explore. It also promotes companionship between men and women, so valuable to both, and in a way realise the aspiration of the poet:

"Ye Gods, annihilate but time and space,  
And make two lovers happy."

I dare not trust myself to speak of travelling—a source of unfailing delight and amusement now happily brought within the reach of slender purses, owing to the half philanthropic, half business arrangements of Polytechnics, Working Men's Clubs, Settlements, etc. And much that I have said about games will apply to sport.

But here my ethical sense cries "Halt!" for what is sport to the hunter is not sport to the animal he is pursuing. As this is a Congress of Women I feel that I must address my remarks upon sport chiefly to women. I take it that some women are cruel by nature; others only thoughtless, particularly when fashion leads the way, as was once wittily said in the

seventeenth century by Lord Halifax in a letter to his daughter:—

"So obsequious is the vain woman to fashion that she would be ready to be reconciled, *even* to virtue with all its faults, if she had her dancing master's word that it was practised at Court."

Yet I am convinced that few, if any of them, are eager to bring about the torture and the death of the creature. They are carried away by the excitement, the spice of danger, the skill demanded by the sport they are engaged in, so they forget the terror or pain they are inflicting upon a helpless animal. Now it seems to me that, for a woman, the sport of hunting, if she must indulge in one, is more excusable than that of shooting or fishing, for to a certain extent she is riding at her peril and is not directly concerned with the animal's death. Whilst we must admit that the greater vitality of men, which in old days used to be expended in fighting his fellow men, has now found a safety-valve in all manner of sport; some one form of which is generally dear to some of the tenderest, most chivalrous and least cruel of Englishmen. In so far as sport conduces to courage, quickness of resolve, good fellowship, the love of country *versus* town life, a healthy mind in a healthy body, it has valuable ethical as well as physical attributes. Yet at best life is a compromise; there seems some difficulty in reconciling the spirit that prompted Dryden in the following lines:—

"Better to hunt in fields for health unbought,  
Than fee the doctor for a nauseous draught."

with that of Wordsworth when he says:—

"Never to blend our pleasure or our pride,  
With sorrow of the meanest thing that feels."

Still, how far superior sport is to horse-racing is self-evident—sport of which the Shah of Persia is reported to have said, when he once attended a Derby meeting:—

"One horse can run faster than another, but why should one go to Epsom to see it?"

The owner of the horse runs no physical risk, and the spirit of gambling is fostered all round. There can be no two opinions that the amusement derived from one of the most popular pastimes in England, that of racing, although it is alleged to have many merits, can have no ethical value.

It would be difficult within the limits of this paper to give a conception of the great influence that the stage can, does and should wield over the moral and intellectual life of a nation. Merely taking into account the fact that passages of the finest poetry and noblest prose have been produced for stage purposes, and that some of the most delicately-balanced questions on ethical subjects have been argued in dramatic writings, it might be a serious loss to themselves were the theatre not visited by all classes, even by those who live strictly pure and consistent lives. It is doubly sad that miserable performances such as disgrace some of the theatres, and must, one would think, degrade those that take part in them, should be allowed to pander to a low standard of taste and morality.

The stage holds unquestionable powers for good. It appeals to the eye and ear, whilst the words of the actors should carry such an accent of sincerity and ring of truth that must drive a lesson home where many methods fail. In old days there was a good excuse for our Puritan forefathers to have denounced playgoing, for immorality was then coarsely depicted and actually taught on the stage, but that evil is now happily removed, and the danger in these days is of running into an opposite extreme, such as introducing words and scenes that are obviously too sacred for stage representation, and out of place in dramatic performances.

I should like to say a word or two upon sympathetic companionship, which I hold is so requisite an adjunct to the real spirit of enjoyment. Being able to compare notes with a kindred spirit, to laugh at the same joke, to sympathise over the same failures, doubles the joys and halves the annoyances of life. I want to put in a very strong word for the *quiet* walk, now generally discarded as being tame and dull, but which was formerly the means of bringing about some of the happiest of friendships. Master and pupil, undergraduates, schoolboys, shy girls, men and women have sounded each other's depths, have entered an undiscovered country and conquered new tracts of land whilst pounding along a commonplace road or sauntering through green fields. Nature, as a background, has helped them wonderfully. If these walks should be voted out of fashion, much that is precious in life, perhaps the possibilities of making rare and unselfish friendships, such as conduce to the ethics of amusement, will go with them. I have not dwelt upon amusements that carry with them the deadly poison of injury to others. For men and women, as well as the poor animals (too often wilfully forgotten), in our own determined quest after pleasure or health, can



be injured by that want of thought which is so nearly allied to want of heart.

If, for instance, girls are so absorbed in their amusements that they cannot devote a little spare time to the obvious duties of home life, surely those amusements must be overdone; if their lives are so crowded with pleasures of all kinds that they cannot make a poor little dressmaker's life easier by giving her proper time to complete her task, then some of those pleasures should be unhesitatingly given up; if men's amusements infringe on the coveted and rightful leisure of others, like the distribution of Sunday papers, then let those amusements go to the wall. If the spiritual side of life be entirely neglected for the things of to-day, good and wholesome though they may be, then there is a great risk, as an eloquent and powerful preacher has said :—

“That a heart entirely surrendered to its human and earthly relations has no security from the sorrows and sins of impulse, no shelter from the storms of tumultuous anguish.”

For amusements may become a scourge instead of a blessing when they lead to self-indulgence, self-seeking, egotism and a love of notoriety. But if those who are in full enjoyment and pursuit of their own amusements, or, still better, are organising them for others, be actuated by a single mind and generous spirit, *then* the amusements, whether they take the shape of a game of cricket, a concert, theatricals, or a dance, may not only redeem many a life from monotony and dullness, but may even arrest the first downward step towards degrading or vicious pursuits.

A genial philosopher and poet whom I knew in my youth used to say :—

“All the pleasant things in life are unwholesome or expensive or wrong.”

If I have only succeeded in demonstrating the falseness of this doctrine, my paper has not been altogether written in vain.

And I should like to add :—

“So use present pleasures that thou spoilest not future ones.”—SENECA.

#### DISCUSSION.

Mrs Boomer, Acting President of the National Council of Women of Canada, said : The writer of the masterly paper upon the Ethics of Amusement, which it has just been our privilege to hear read, has evidently realised, not only the vast importance of her subject, but also its many-sidedness and its varied and

chameleon-like aspects. She has looked at it, and through it, and around it with the educated eye of one who is familiar with its every possibility for good, as well as with many of its possibilities for evil. She has treated it with the utmost impartiality, with rare tact and wisdom; she has been absolutely fair, throwing down no challenge which she has not, as it were, herself taken up. If this form of amusement was good in itself but injurious if carried to excess, she has told us so; if that was helpful in its use but harmful in its abuse, she has said so plainly too; in fact, she has so thrown her well-known quality of "thoroughness" into the consideration of her subject, that she has, so to speak, cut the very ground of discussion from under our feet. But I think we may consider that her final verdict is one to which we all can heartily subscribe: viz., that amusement, used in moderation and without risk of loss or injury to others, has not only a distinctly ethical value, but that to return to the dreary dogmas of the past would be a terrible injustice to the present generation as well as to generations yet to come.

And now, having said these few words by way of introducing my subject, may I venture to add a few more by way of introducing myself, and of offering an apology for the fact that the honour of opening the discussion should have been conferred upon one who is but a very unimportant unit of the International Council of Women? I have no other excuse to offer for my temerity, except that when the beloved and honoured President of the Canadian National Council, Lady Aberdeen, requests any member of her Council to do or say anything, or to go anywhere in the interests or for the furtherance of our work, that member, however doubtful she may be of her own fitness for the duty, just obeys and tries to do her best, without question or remonstrance, and that is why I stand here this afternoon, although I must confess that I was aghast when the request of my commanding officer reached me, which was not till I had already started on my journey to England. What was I to do? I could get at no library to help me as to the exact views held upon the subject of amusement by our own progenitors, or by those of any other nations to be represented at this Congress. I knew that in a general way the savage tribes of to-day have their own very peculiar notions as to the ethics of amusement, a sort of mixing of business and pleasure, a kind of brimstone and treacle compound of a joyous celebration of peace, with gory scalp-locks hanging at their girdles; but how, without access to any encyclopædia or book of reference, I could trace the growth

and progress of the incipient idea into its state of present development, either in savage or civilised lands, with any degree of accuracy, that I knew not, and I was terribly afraid that some such proofs of research might be expected of me.

Judge then of my relief when, on obtaining, by the courtesy of Lady Battersea, a copy of her paper, I found that she had wisely decided to let "the dead past bury its dead" and to deal with what has been aptly named "the Gospel of Relaxation," more specifically as it is preached and practised nowadays. And it is with to-day that we have perhaps more especially to do.

As to the problem of how it came about that to me, of all people, should have been committed the duty of discussing the subject of amusements, under any aspect whatever, I just dismissed it with the very probable solution that, like the thin and cadaverous baby in the well-known Mellin's Food advertisement, one born before this happier era, when parents and teachers alike have learnt to recognise in amusement a most important educational factor, might serve as a peculiarly apt illustration of the vital necessity for the same if the child is to enter into its heritage of full development, morally and mentally as well as physically, and upon this point I think the writer of the paper has spoken with no uncertain sound. The plump baby was fed on Mellin's Food—the lean baby wasn't. I appear before you as the lean baby who wasn't!

There may be just a few present who may recall, as I confess I do with a cold shiver as the memory of it passes over me even now, the dwarfing, cramping effect of the limitations which surrounded our childhood, when we were continually told that "Little girls were to be seen, not heard"; when we had to get hold of a little fun by stratagem as it were; when the slightest indulgence of one's natural high spirits was termed "tomboyish"; when in the eyes of our nurses to soil our pinafores was almost a deadly sin; whilst to make our courtesies gracefully and to behave prettily "was the whole duty of man." In fact, when to seem good was *to be good*, and if the outside was only calm and quiescent, never mind how wild a tempest of rebellion raged within; few realising that the tendency of such training was to make arrant hypocrites of the more timid little mortals, who were afraid to dare the penalty for the dear delight of one wild open outbreak of what was, after all, probably but very harmless fun indeed.

Child nature, however, was always the same. The children of the old days had the same instincts as those of to-day; then as

now they as much needed play to strengthen their limbs, to awaken their faculties, to educate and develop their powers, to prepare them for what destiny might have in store for them. All young things need play as the flowers need sunshine, and they equally look for companionship and sympathy in their play. The baby girl is not happy unless someone will play "peep bo" with her, and she toddles off into an unsteady run that she may be caught and lovingly brought back again. And so with the kitten which tangles up your ball of worsted, and the big overgrown puppy which, apparently ownerless, haunts the lakeside or seashore and gives you no rest until you have thrown into the water the stick or stone he is so playfully eager to fetch. Mother Nature never makes a mistake, and, all unknown to the young things themselves, she is superintending and guiding them in the course of self-education and development upon which they have entered at her own inspiration. Play is their work, whilst work is their play; and it is this principle which, as Lady Battersea has pointed out, is the key-note to the whole kindergarten system which has brought about such a revolution of ideas upon the whole subject, and with it a glorious emancipation for the children of to-day from the cast-iron rules which fettered and circumscribed so many of the children of the past.

Truly "all work and no play makes Jack a dull boy," and no one will deny the application of those words of wisdom to poor little Jill likewise. (It being inevitable that someone must, in the course of the discussion, quote a saying so illustrative of the subject, and as the writer of the paper was so considerate as to abstain therefrom, I have taken it for granted that she purposely left it for those who were to follow her.)

Nor does the necessity for a break in the dead level of life apply only to the little ones. It is necessary in a curative as well as in a strictly educational sense only. There are those other children, often old in years, but yet children in another sense also, who, like Topsy, have simply "growed," and whose environment and want of any training at all has landed them within prison walls. Who can estimate the value to these of the broader, kinder, wider views which do not shut wholly out of the prison rules some occasional provision for recreation, and which takes into account the natural craving of the human heart which the sinner has in common with the saint? In this connection, and in proof that Lady Battersea never said a truer word than when she tells us that "dulness can and does often engender wickedness," let me give the following illustra-

tion. It occurs in a book written, I believe, by Mrs Meredith, many years ago, entitled, "*Experiences of a Prison Matron*." This chapter was entitled "Jarvis's Head," and it was the story of an actual occurrence, or rather, to be more accurate, a recurrence, for Jarvis was a prisoner who, though usually well-behaved, at long intervals, when driven to desperation by the loneliness and deadly sameness of her lot, invented a unique method of relieving it, to her delight but to the dire confusion of the officials in charge of her. Selecting the moment when the little trap door was opened to put in the bowl of "skilly," out would shoot Jarvis's head, with unblinking eyes, but with projecting unholy tongue, shouting and shrieking imprecations or sarcastic witticisms. Jarvis, having cunningly braced herself against a bench in her cell, was mistress of the situation, for to force her from it until she was tired of "holding the fort" could only be accomplished by breaking her neck, which, as she well knew, would not be in accordance with even the strictest prison rules. This outbreak would result in a prolonged confinement in the black hole, or some equally severe penalty; but to the prisoner distraught with solitude, longing for variety and reckless of consequences, "the game" certainly appeared "worth the candle."

In the matter of amusements it is inevitable that tastes must differ—that what would afford extreme delight to one would be deadly dullness to another. I do hope the following little story is true. It certainly is worth recalling as a sweet little episode in the child-life of our beloved Queen, even if it be not quite as illustrative of my present, as that of Jarvis's head was of my former, point:—

When quite a little child, the Princess Victoria, the present Queen of England, went with her mother to visit Queen Adelaide. The Duchess of Kent, Princess Victoria's mother, was obliged to leave her little daughter alone with Queen Adelaide for some time, and the latter, to make the young Princess feel at home, said,—

"Now, my dear, you have an hour to spend with me, and you shall do exactly as you like."

"Exactly as I like?" echoed Princess Victoria, doubtfully.

"Yes," replied Queen Adelaide, little imagining what was to follow.

"Then, dear Auntie Adelaide," the child said wistfully, "may I clean the windows?"

Queen Adelaide was rather startled at first, but the future

Queen of England had her way, setting to work with sleeves carefully rolled up and an apron tied round her waist.

Sir John Lubbock claims that "games are no loss of time," that they are of considerable importance in the developing of the body and in keeping a man in good spirits for his daily work. They teach him how to give way in trifles, to play fairly and to push no advantage to extremity. They give moral as well as physical health, daring and endurance, self-command and good humour, qualities not to be found in books and which cannot be learned by rote. Many of the best and most useful lessons are those which boys learn upon the playground. It was the Duke of Wellington who said that the battle of Waterloo was won on the playing fields of Eton; only, adds Sir John Lubbock, "let games be the recreation and not the business of life."

Thus we see that the high standard of honesty learnt in games of skill may be one of the best lessons for the lad to carry with him into whatever career may await his manhood. There is still another side of the question, apart from the recognised necessity for moderation, namely, the desperately evil effects upon the public mind of exhibitions and public performances, many of which cannot be too deeply deprecated. We may not have in England or her Colonies the savage bull-fight, but what of cock-fighting under the rose; tight-rope dancing over dizzy heights; men or women carrying their lives in their hands into the wild beast's cage; eating fire, swallowing swords, and also, amongst the upper ten thousand, if I dare say it, the shooting at poor little pigeons for the mere purposes of sport, whilst gentlewomen look on and applaud?

I should like with the writer of the paper to say a word on behalf of those others who suffer that we may smile: a word for poor harried Reynard with the hounds in hot pursuit; for the poor little fish deluded to its destruction for a pastime; even for the writhing, slippery little worm often placed by dainty fingers upon the hook as its unwilling decoy. I have always felt there was a deep lesson underlying the remonstrance of the frogs, in the old fable, to the boys so cruelly stoning them—"It may be fun to you, but it is death to us."

Lady Battersea has made mention of nearly every form of amusement which can appeal to the human mind, finding in the larger proportion a beneficent influence and a good work to do, and with nearly all she has said I cordially agree; but to one of her propositions, with a humility befitting, not youth, but inexperience, I venture to take some exception. That remark

concerns the bicycle—the ubiquitous bicycle. Perhaps if age and infirmities did not preclude all hope of my ever mounting a bicycle and deluding myself with the idea that I too was having a ride when I was doing all the hard work of making the thing “go” myself, I might be in a better position to realise its inestimable value in the ethics of amusement; but from the point of view of one who only observes bicycles and their riders from, let us say, the pavement, or who, when she meets them in the Queen’s highway, does her level best, as we say over the water, to get away from them, and therefore may not be a competent judge of their merits—from that point of view she cannot concede that “the bicycle promotes companionship between men and women,” or that it can possibly make “two lovers happy.” Why, they can never get near enough to one another to make each other happy! There may be a reaching out towards happiness, a kind of Will-o’-the-wisp invitation to happiness, an illustration of the sentiment of the old song, “Thou art so near and yet so far”; but when a hand-clasp may mean collapse, and loving words which are intended for the ear of Phyllis alone are plainly audible to Hodge, who is clipping the hedge upon the other side of the ditch; when conversation, personal or otherwise, has to be carried on in short, scrappy, spasmodic sentences; when to wax eloquent is to imperil your equilibrium; when all sentiment is banished by the very knowledge that in the outfit of one or both are ointments and healing plasters and bandages for wounds and bruises, which you may be called upon to use at any moment upon your very least indiscretion; knowing all this, I say, whilst I am willing to concede to the bicycle much that is claimed in its favour, I am of opinion that in the interests of love, or even friendship, it is better to wait until you have dismounted from what by courtesy is termed your saddle, and your feet and the feet of your beloved are planted on *terra firma* once more.

And now my allotted time has, I am sure, more than expired. The summing up of the whole matter rests with other speakers, but my last words shall be as my first, in full agreement with what I take to be Lady Battersea’s own verdict, that if we eliminate gambling from our games, cruelty from our sports; if we see that nothing that pleases us shall be at the cost of a pang to others; if we choose such games for our young folks and amusements for ourselves as may bring out the nobler rather than the baser qualities which may be our natural heritage, we may assuredly and unhesitatingly assign to amusement no

insignificant place, and fearlessly preach "the Gospel of relaxation to every creature."

Mrs May Wright Sewall pointed out that ten minutes was only just time enough for her to state the fundamental principles which should guide them in the contemplation of that subject and in the formation of their own principles and habits respecting amusements. She thought that what she had to say would be in harmony with the admirable paper which had just been read. To her mind they must, in regard to amusement, put the question to the special amusement which they intended to patronise—"Is your effect upon those who patronise you to recreate them or to dissipate them?" If the effect of any amusement should be to dissipate those who follow it, then they must say that its influence was anti-ethical. If, on the contrary, an amusement which stirred and recreated the powers, mental and bodily, of the person following it might be termed really ethical, that simple question should be put. They would easily understand that she had no time to discuss the matter amply within the time assigned to her, but she would say that the subject at once lifted them into the region of non-ethical or anti-ethical features of the amusements which were regarded as a profession by those who pursued them. To her mind they must at once make a division between what might be called physical amusements and intellectual amusements. She would try to draw illustrations from the States—and she might be supposed to understand the conditions there. Their national game, baseball, to her mind was a physical amusement, only for the most part witnessed by those who engaged in it. It became anti-ethical when they had numbers of men in every community who devoted themselves to the playing of baseball, going about from city to city to exhibit their own skill, fortitude and prowess to thousands upon thousands of idlers who sat with undeveloped muscles admiring the developed muscles of the professional few. To her mind this was lowering both to the ball players and to those found to witness the game. She thought that whenever either men or women made of any chosen pleasure a life-pursuit it became degrading both to themselves and to those who witnessed their performances of it. There was, however, a distinction, for the opera, the drama and the concert developed both mind and heart, both of those who followed them and those who witnessed them, as did also the more serious professions of the doctor, the preacher, the clergyman, the statesman. As to that great subject—the amusements of the children—there was one saddening feature, for



so many of their amusements tended to make the children premature men and women. She regarded the bicycle with respect, for had it not tended towards the emancipation of women? It might take children away from parental control, but that depended upon the training of the mind.

## The Public Control of Amusements.

Mrs Percy Bunting (Great Britain).

THE great schoolmaster, Edward Thring, said, "Good amusement for the people is the most religious work that can be done in modern England."

This sounds a little exaggerated, but at anyrate it was the earnest conviction of one whose whole life was spent with young people, and whose opinions on their education were held in the highest esteem.

Some of us may think that there is so much of deepest interest in life itself—in our daily pursuits, as reading, pictures, music, social intercourse, business, philanthropy, that amusement, as such, is rather superfluous, and we may perhaps condemn the craving for it in others because our own lives are so satisfactorily filled up. But a little reflection will show us that this is a narrow view. Differences of temperament, education, age, character have to be considered, and it should be our business to look at the question from this wider point of view. I think we may also find that a little play in some form is good for us all; it puts us more in touch with our fellows, stops irritability, and adds zest to our work.

About amusements involving physical exercise on the part of those amused, as cricket, football, dancing, etc., I do not propose to speak, as with these public opinion rather than public regulation is the real controlling power. These may be for good or evil according to the way they are carried out, and according to the proportion of life spent upon them. Nor do I speak about horse-racing, for I do not think that any regulation, public or other, will ever make it other than a harmful amusement to the public.

But when we come to the question of control of amusements our thoughts are turned to the theatre, the music hall, the circus,

the travelling caravan and so forth. Can these be so regulated that all sorts and conditions of people may be entertained without being depraved—may be refreshed without being vulgarised, may lose themselves in a happy world of illusion without suggestion of evil or temptation to it?

There are over 500,000 people employed in the amusements industry. This will give some idea of the extent and importance of the question.

The fact that there are many perils closely connected with the world of amusement is not an argument for stopping amusements, but it is a strong argument for great care in their regulation.

Theatres, for example, are more liable than ordinary buildings to accidents from fire. But nobody thinks *that* a reason for closing them, but only for taking every precaution possible to minimise the danger.

So would we apply this principle to the much more serious moral dangers which haunt places of amusement, and which make many people dread to have anything to do with them. This principle is more or less recognised by our public authorities. We think, however, that there is yet room for improvement.

In the days after the restoration of Charles II., when theatrical entertainments were revived, there was such gross license that all the efforts of the Lord Chamberlain and his assistants were unable to restrain the evil, and restrictions were introduced under the Vagrant Act (since repealed).

In 1737 another Act was passed. This gave the Lord Chamberlain the power to prohibit the representation of any theatrical performances, and all new plays or parts added to old ones must be sent in 14 days before performance for his approval, under certain penalties.

A second provision of the Act was to restrict the number of the houses to be licensed. Licenses are granted only to the manager, and only for one year.

All subsequent legislation has been based upon this Act.

The Lord Chamberlain can suspend licenses granted by him if he considers that the theatre is not being conducted in a proper manner. Copies of all play-bills must be sent in to the Lord Chamberlain every Monday, and whenever a change of performance is announced. The manager is given to understand that no profanity, no offensive personalities, no indecency of dress, dance or gesture will be permitted on the stage. No encouragement is to be given to improper characters to assemble

there or to ply their calling. No smoking is to be permitted in the auditorium, and refreshments may be sold only in positions which do not interfere with the convenience and safety of the audience. As a matter of fact, I believe in theatres licensed by the Lord Chamberlain there is no drinking in the auditorium, although this is a sign of the rise of manners and of public opinion, and not a matter of official regulation.

I am also assured that whatever may have been the scandals of the "Green Room" in the old days, great care is exercised now and the scandals no longer exist. From this slight sketch it will be seen that, at anyrate as far as the law goes, there is a real intention that theatres should be conducted with propriety, and that they should not be centres for temptation to evil.

It is for the public to see that the spirit of these regulations is carried out, and that plays which tend to excite passion, which suggest evil or condone it, should not be tolerated.

There are about 37 theatres under the control of the Lord Chamberlain in London; but there is another jurisdiction—that of the magistrates, and, in London, of the County Council. The powers formerly held by the justices of the peace in regard to the licensing of all such theatres and music halls as do not come under the authority of the Lord Chamberlain were in 1888 transferred to the County Councils. In many cases, however, in the country these powers have been transferred back again to the magistrates. In London the powers remain with the County Council. Applications for licenses are made annually at the beginning of October, and it is the business of the Theatre and Music Halls Committee to consider these applications and report to the Council. Opportunity is given to the public to give notice of objections. On the report of its Committee the whole Council sits to consider both the applications and the objections.

The objectors, whether councillors or the public, in giving their evidence, are not protected as in a court of law, and indiscreet or unwary witnesses may easily find themselves proceeded against for libel, if inadvertently they have stated anything which, however sure they are of its truth, they cannot prove. Thus evils may go on year after year because people are afraid to state what they know lest they should be let in for subsequent legal expenses. The case of the councillor, Mr Parkinson, who had to pay over £1200 for statements that he made with regard to a certain performance of Marionettes which he judged to be of an indecent character is an illustration, as also the case of Rev. Peter Thompson in the East End of London

with regard to statements he made respecting a notorious public-house connected with a music hall, the license for which he successfully opposed year after year, but which involved him in litigation costing thousands of pounds. The courageous stand they made is worthy of all honour.

There are only about half a dozen theatres under the London County Council, but there are nearly 200 music halls, or theatres of varieties, as they are often called, and these vary very much in character. Still, one may say on the whole that they are carried on to meet the taste of those whose standard of culture, education, manners are of a lower type than that of the frequenters of the best theatres. And this applies to the West End expensive music halls even more than to the more noisy East End halls. The drinking bars are in a much more conspicuous position than in the theatre, and drinking would seem to be a more important part of the entertainment, both at the bar and in the auditorium. The air reeks with tobacco, the company is far from select, and if we may judge by the evidence of the Blue Book published in 1892 it would seem that the greatest vigilance and regulation are needed if these music halls are to be places of innocent recreation rather than places of temptation to all kinds of evil. The performances vary considerably.

The idea of "High Art" must be dismissed at once, and generally the style of songs and the singing are not suggestive of *Music*. Songs are supposed to be funny in which the singer pretends to be the worse of drink. He sings about the drink, the atmosphere is heavy with it, and it would seem sometimes as if the object of the entertainment were the glorification of "boozing."

Then there are frequently performing animals, and their unnatural antics make one think how much they must have suffered in the training. These poor dumb things will never be able to tell us.

But there are human beings, too, who entertain the public as acrobats, rope dancers, etc. Many of these *could* tell a story of bodily suffering, of terror, of risks physical and moral. Some of them *have* told us, and their softened bones and delicate health confirm their words. These are trained from when they are quite young (too young to have any choice in the matter), as it is necessary to soften their bones before their frames develop the strength with which nature would provide them.

Ought not the law to step in and say, "However much an idle, thoughtless public is entertained by these performances,

they shall not be done at the expense of the health, if not the morals, of our children."

I am told that in France there is much greater restriction than in England on performing children, whether as acrobats, dancers, or in pantomimes. A few years ago in England a strong effort was made to raise the age at which children should be allowed on the stage whether in theatre or in pantomime. The dangers to which very young children were exposed, both physically and morally, induced an unwilling Legislature to raise the age to 10 years, but this provision was weakened by allowing children by special permission to be brought on at 7 years of age.

Why are our children so cheap?

The dancing, again, at these music halls is sometimes pretty, but often in a style that offends not only good taste but the innate sense of modesty in the girls themselves, although by repetition that sense becomes blunted.

Then there are the "living pictures." Some of these are prettily grouped, and innocent representations of heroic or domestic or comic incidents, but there are others representing nymphs, water spirits, bathers, which are entirely objectionable and have aroused a good deal of comment.

It appears to me a pity that there should be any hindrance to simple dramatic performances in the music hall. Slight dramatic "sketches" pass muster, though it is doubtful if even these are legal, and it is often difficult to say where the "sketch" ends and the play begins, but I think simple stage plays would be a great improvement on many of the things done for entertainment now. If bright songs, or even "living pictures" with a strong touch of the heroic as well as of the sentimental or comic, and without innuendo or suggestion of evil, were the rule, they would be quite as permanently popular as many things the audiences sit through now, and which are often dreary enough.

The drawback, as things are at present, to allowing stage plays in music halls is that the license for dramatic performances gives the manager, through the excise, a right to sell liquor.

It has been proved in at least four or five cases over the country that a music hall can be carried on as a money success without a drink license. Last year the London County Council refused to grant a license to any new music hall unless the manager agreed not to apply for a drink license. The absence of the drinking bar would make an immense difference to the moral atmosphere of these places. The complaints that are made of the

evil effect on the young people who frequent the music halls are constant, and from all neighbourhoods. Many a mother dates the downfall of her daughter from her beginning to frequent the music halls.

Judging by the tenacity with which managers fight for a drink license, we are almost bound to conclude that it is the drink which is the *raison d'être* of the halls to them, and it would seem as if the catering for the amusement of the public were a secondary matter.

For instance, in a great town in the centre of a large industrial population, a most eligible site was purchased on which to build a theatre of varieties. The people of the neighbourhood took alarm and determined to oppose the granting of a license for drink. They did not oppose the place being licensed for amusement. Their opposition to the drink license was successful. The license was refused. The manager said that without a drink license it would be useless to go on with the scheme. So that piece of land is still lying idle. The theatre of varieties is still unbuilt.

When we remember to how many of our working people the music halls are the places to which they look for recreation and entertainment, the question as to how they are conducted is vital. We believe that even as they are now they are some improvement on the old saloons. As one instance, the modern benefit is a rise upon the old "friendly lead" held in the public-house, and which constantly terminated in a drunken fray.

We find in the evidence given before the Commission in 1892 by the Examiner of Stage Plays that he considers that it is rather among "the richer, idler and more fashionable West End audiences that a manager seeks in scandal and impropriety to replenish his treasury, and that the further you go East the more moral is your audience."

With some exceptions this seems to be true.

It would appear that in America there is no censorship either in theatre or music hall. If a performance has become very scandalous the police can walk in, clear out manager and company, and close the theatre. This is *cure* certainly, but we think the aim should be not abrupt repression when mischief has already been done, but that by regulation beforehand mischief should be prevented. The Lord Chamberlain may be an autocrat, and some people think his position an anomaly in a free country. Well, then, even autocracy has its occasional uses. The censorship has on the whole worked satisfactorily, and it would be a

good thing if it were extended to all performances in music halls and other places of public entertainment as far as is practicable.

A movement seems to be on foot for inducing the Government or London County Council to provide a national opera house and to subsidise it largely. Might it not be worth while to inquire whether the public money would not be better spent in providing cheap and wholesome recreation for the great mass of the people whose art education does not rise to the level of the Wagner music drama? Perhaps some such purpose is in the minds of the proposers.

I have little time to speak of the travelling stage players. They have a license, and are on the whole a hard-working set of performers. They remain two or three days in a place and then are off. The circuses come nominally under the same category, but I believe they constantly work without license as they move from place to place before the performance comes to the knowledge of the officials.

There are various travelling shows which are supposed to be regulated by the police. Judging by some of the things that go on, one would imagine that the police were quite blind or deaf.

After all, I think the words I quoted at the beginning are not such an exaggeration as they seemed, and I am almost convinced that the subject of amusements is one of the most solemn in the world, and one demanding so much wisdom, discretion, insight, firmness, that for myself, after reading through the evidence of the Royal Commission in the Blue Book, I have gained a new respect for all those persons in authority whose duty it is to deal with it.

#### DISCUSSION.

**Mrs Jenness Miller** (U.S.A.) in an amusing speech narrated the episode of the little girl in the country who was reprimanded by her mother for cutting a worm in half, and who said, "Oh, mammy, it was so lovely." They wanted to get amusements for the poorer classes, amusements which would tend to relieve the strain of life. So often they went down among the poorer classes, and failed because they did not know how to touch them.

**Mrs Crawford** spoke of the evil effect of the music halls of the present day; she did not know them from experience, because the smell of beer and tobacco kept her from entering, but she read in the newspapers what was going on at the

Comedy Theatre. A brainless play, full of dancing and ugly vulgarity. A dozen young women turning somersaults and kicking up their legs. Vulgar slang, topical duets made up the staple.

Then as to cricket. She saw on the bills "Alarming condition of Briggs." She supposed that this illness of Briggs had produced the greatest sensation. In some of the reading rooms the authorities had been obliged to black out the racing news, of which there were columns, because people went only to see it.

Miss Stanley said that the majority of the four millions among whom they lived had no other holiday than the Bank holidays. Some of her friends objected to the Bank holidays; that might be because they did not get their hot rolls on those mornings. It was thirty years since she had begun work among the poor in London. The people in her district said to her: "You have taught us what holidays are." She had made the acquaintance of a Socialist woman and shoemaker who was 45; she had the bitterest feeling towards the well-to-do—there was some reason. She had never had a holiday. As a child she had worked for her parents, as a woman for her husband and children. Even mothers' meetings were a source of amusement. It was not only the people who did great work, or those whose names figured largely in the newspapers who were most useful, but those who, by continuous small efforts for the happiness of others who deserved well.

Mrs Creighton in a few concluding remarks said that surely the control of public amusements must include the provision of public amusement, and not merely the suppression of undesirable entertainments. She pleaded for fresh air. Children who had a garden to play in could amuse themselves. An American philanthropist told her that the evils of drinking-places were to be found in the fact that they were indoors. The German beer gardens were not half so productive of evil.



## TEMPERANCE.

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(A) GENERAL PRINCIPLES.

(B) PUBLIC CONTROL OF THE LIQUOR TRAFFIC.

GREAT HALL, ST MARTIN'S TOWN HALL.

FRIDAY, JUNE 30, EVENING.

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The LADY BATTERSEA in the Chair.

Lady Battersea began by referring to the death of Mrs Johnson. She would like to send a vote of condolence from the meeting to the deceased lady's friends, and she would ask them to stand and pass the vote in silence.

With one accord the audience rose, and a deep silence filled the hall for a few moments.

Lady Battersea then delivered her opening speech as follows :—It has been said, and rightly too, that the temperance question is closely connected with all questions of social reform ; at all events, it must be acknowledged that *intemperance* is one of the greatest stumbling-blocks to the uplifting of humanity, which is the keynote of the great Congress assembled here this week.

This Congress, as we know, is international, and specially concerned with *women's work* ; it has every right, therefore, to include the temperance question in the list of subjects it covers.

A little time ago it might have been thought that this question—the temperance question—would hardly be a subject of international interest, but an International Temperance Congress held periodically, and which met in Paris last April, and which will, I believe, meet in Vienna within the next two years, has dispelled this illusion. I have, at this moment, an excellent

paper in my hand by the Baroness de Langenau (Vienna), with an interesting answer of what is being done in Austria, and how, for many reasons (which I cannot enter upon to-day) it is the Social Democratic party who are the warmest supporters of the cause. I should also like to add that three of the Austrian medical men, *all total abstainers*, delivered lectures in different parts of Vienna during last winter upon the evils of intemperance. Of the three, one was specially distinguished for his courage and activity during the plague, for which he was decorated by the State.

These lectures were delivered some thirty times in different parts of the town, whilst petitions kept pouring in that they might be repeated over and over again.

The result has been the founding of a new temperance society in Vienna on total abstention principles, the old association not being a strictly abstaining one, and of other societies in the Tyrol, Carinthia and Cracow.

During the session of the Diet two reports were presented by the Vienna Temperance Committees, and with requests (1) for preventive measures to be taken against the sale of alcohol; (2) for the closing of public-houses where alcohol is sold on Sundays. I cannot dwell any further upon this paper, but I have ventured to mention these few details to show you that the temperance subject is one of international interest, and that intemperance does not only flourish (as was once thought) under the grey skies of northern countries, but that it is to be found as well in sunny climes amidst bright surroundings. Intemperance is no respecter of country, age or persons.

So we welcome delegates who may be present this evening from the United States, Germany, Austria, Sweden and Finland, especially those who not only are prepared to give us their views upon the causes, but also upon the remedies for this great evil.

The temperance question is in all senses a woman's question. Should women not devote themselves to a cause upon which rests the happiness and security of the home? That it does occupy in all its bearings a *very* large number of women in our country is self-evident from the great organisations of women banded together to fight against this evil.

The British Women's Temperance Association, with Lady Henry Somerset as its distinguished president; the Women's Temperance Association Union, numbering enlightened and zealous women in its ranks, amongst whom I may mention the names of Lady E. Biddulph, Miss Dockwra, Mrs H. Wilson,

Mrs E. Young; the Women's Union of the Church of England Temperance Society, bearing such honoured names as those of Mrs Temple, Lady F. Cavendish, Adeline, Duchess of Bedford; the Scottish Auxiliary of the Permissive Legislation, besides others working in happy rivalry, all certify to the healthy interest this work has aroused amongst women.

The curse of inebriety stultifies many of the best endeavours of our legislators and philanthropists to improve the moral and physical condition of the people; in the elementary schools the feeble development and halting intelligence of many of the children can be traced as a cruel legacy of drunken parents, whilst the unsatisfactory attendances so trying to teachers and managers, so fatal to the success of a school, can be accounted for by the drunken habits of the parents, whose exchequer requires to be constantly replenished by the small earnings of the children. Our hospitals are filled with the victims of the drink craze—truthful medical men are not afraid of giving their sad experiences of the ravages which it causes in the health of the nation—whilst more than half of the occupants of the prison cells find their way there through their intemperate habits.

And yet for many years this evil was only partially recognised, and those who courageously stepped forward to attack it were dubbed fanatics and tiresome ones.

Formerly drunkenness was a fashionable vice; now it is held to be a disgraceful one; whilst in its turn temperance is arraying herself somewhat in a garb of fashion.

There is, indeed, a tardy recognition, but not yet general enough, of the *magnitude of the evil*, and fortunately in this case the wish to reform others brings reform with it, for the temperance advocate can hardly plead his or her cause without setting an example himself, and thus adding to the growing army of abstainers.

The aim of our work is—not only to deal with the inebriate, but also to check and prevent inebriety; not only to try to eradicate the love of strong drink, but also to make temperance principles attractive; not only to provide pleasures for the nations that are independent of drink, but to do all in our power to make the home life more beautiful, the individual life nobler.

**Mrs Ormiston Chant (Great Britain).**

DEAR FRIENDS,—In apologising for my presence here, I ask also for your kindest sympathy in the difficult position in which

I am placed by the absence of Lady Henry Somerset, who begged me, in a wire received yesterday, to fill her place for her on account of illness. I am so grieved for the disappointment this will be to many of you. I am also very sorry for myself, for I cannot possibly fill Lady Henry's place, but only tenant the gap her absence makes on this platform.

In looking round upon this audience, it seems to me that any fervid appeals, however eloquent, on the appalling evil of drink will be out of place to-night, as most, if not all of you are workers in some cause or other, who merely need to have the knowledge you already possess emphasised and expanded, and who do *not* need to have to listen to passionate appeals to conscience and emotion. To this end I propose simply to set before you a few facts concerning the position of the drink traffic in England to-day, more especially those relating to women.

That at the end of the nineteenth century, with the dawn of the twentieth already lighting up the prominent facts of our place in civilisation, it should have to be recorded that the women of Great Britain are drinking more disgracefully, and in greater numbers, than the women of any other country or any other period in history, is a fact of unutterable shame, sorrow and apprehension. It speaks with awful menace of the demoralisation of generations to come. It is a handwriting on the wall of the palace of home life that tells of English homes identifiable only by the ruins of them that remain.

It is also a stern comment on the physiological truth that fathers hand on their tastes and habits to their daughters, and that heredity passes from sex to sex in its mysterious sequence. Doubtless those genial drunkards whom Dickens has glorified in his incomparable novels bequeathed to their unhappy little daughters the enfeebled conscience, flabby moral tissue and degenerate physique so apparent to-day in the sons of the inebriate mother, who is the certain product of the last two or three generations of glorified booze among men.

Of course there is always the strength of the national character to take into account when commenting on the drinking habits of Englishwomen—we are a people that do things as a rule “with both hands earnestly.” And when we “are good” we are “very good indeed,” but when we “are bad” we “are horrid.” Also we Anglo-Saxon women possess a larger measure of freedom than do other women—we are freer to do right, and freer to do wrong if we will. It behoves us, therefore, to see to it that this heaven-born gift of freedom, secured to us by the hearts' blood of those

who went before us, fought and died that we might be free, is not turned into a curse by our abuse of it.

In that most admirable book, *The Temperance Problem and Social Reform*, by Joseph Rowntree and Arthur Sherwell, incontrovertible statistics are given from the Registrar-General's returns, showing, to quote *verbatim*, "that out of every hundred deaths from alcoholic excess in England and Wales at the present time, women contribute *eight more* than they did 20 years ago."

"If instead of taking the total number of deaths, we take the ratio per million persons living, the increase is seen more clearly :—

	MALES. Ratio per million living.	FEMALES. Ratio per million living.
1877-81, . . .	60	25
1882-86, . . .	67	32
1887-91, . . .	79	42
1892-96, . . .	86	51

It thus appears that while the ratio of mortality from alcoholic excess has increased 43 per cent. among *males* during the last 20 years, among *females* it has increased by no less than 104 per cent."

Who can tell how much higher even this terrible ratio of increase might have been had it not been for the arduous labours of the much-maligned teetotal reformers, men and women, but more especially women working on behalf of women?

And here let me say that whatever shame rests upon all of us as women for the drinking and drunkenness of women, much more rests upon men for what they have done in the past and are doing to-day in multiplying times and places of temptation by their flaunting gin-palaces with private bars for respectable soakers, grocers' licenses for pouring the destructive poison into the home, Sunday facilities, and a demoralised public opinion on the disreputability of women haunting drinking-places. It is not women who aimed the last mortal blow against the national conscience by forming rich brewery companies, limited in nothing but financial responsibility for a crash. It is not women who have adjudicated at Quarter Sessions almost unvaryingly on behalf of the publican, and against the safety of the humble neighbourhoods. Nor are women responsible for the fatal cowardice of our legislators who promise so fairly at election meetings, and climb

down so meanly in Parliament when any practical measure of reform is brought before them.

But what women are responsible for is the welcome they extend to this insidious foe, on their tables, in times of illness, and in their general habits. Consequently the propaganda of total abstinence for each individual, moderate or immoderate, is as much a vital part of temperance work to-day as at any preceding time, and this propaganda must include the ban of alcoholic drinks as medicine, if the unenlightened doctor who still regards alcohol as indispensable in his practice, and the patent-medicine men are not to undo all that is intended by the pledge to abstain.

In conclusion, though the epithets of "crank," "bigot," "fanatic" may be disagreeable to have applied to us in our efforts to save our country from the fate of Rome and ancient Greece, yet they are of little account in the light of the verdict of the future. To be passive with a drink bill of £154,480,934 in 1898, and a death rate increased by 104 per cent. among women during 20 years, is simply to be a conniving party in the wholesale conspiracy of alcohol against the health, happiness, religion and heavenward progress of the human race.

## The Temperance Problem.

**The Rev. Anna Howard Shaw.**

THE two commonly accepted views of the present condition of the temperance problem have been expressed during the time of this Congress. The one by a chairwoman of one of the sections, the other by the Rev. Canon Wilberforce; the former stating that temperance agitators, by their exaggerated statements of the evils of intemperance, have done more harm than the reformers have been able to do good; the latter in his sermon at Westminster Abbey said: "A strong man can stand at one side of this abbey and cast a stone into a district where more sins have been committed and worse evils have been suffered from intemperance than any of the books called 'exaggerations' have ever dared to depict."

It is because this statement of the Rev. Canon Wilberforce is true, not alone of the district of which he spoke, but also of

scores of similar or worse places the whole world over, that those whose work has familiarised them with the results of intemperance know, that no matter what the statement may be made, the real evils of intemperance have never been and never can be exaggerated, nor even half expressed.

It might be possible to describe the physical suffering of the hungry, the homeless, or the destitute; to tell, step by step, the physical agony of the descent from affluence to that of degrading poverty; but no tongue can describe nor pen depict the heart agony, the moral torture of the human soul, who has lost everything for which life stands, and from whom even hope itself is gone. There is neither voice nor language which can describe the ruin of a human life, nor the robbing of a child of its birth-right of health and purity, nor the casting like a pall of the curse of a blighted moral nature over its whole life. It is because these statements are true that so large a body of women of the United States have organised themselves into the Women's Christian Temperance Union, which is affiliated with the National Council of Women of the United States, and which I have the honour to represent upon this platform.

It will be impossible in the few minutes allotted to me to give more than a brief and imperfect outline of their position and their reasons for holding it. Human nature is such that it is easier to feel an interest in, and pity for, a visible manifestation of evil, than it is to grasp hold of and struggle for an abstract principle. Seeing the visible effect of intemperance in the degrading life of the drunkard and the degrading position of his family, they made their first claim for total abstinence for the individual; and with the temperance pledge and the Bible they set out on their two-fold mission of reformation and regeneration. They soon learned that while it was no difficult task to secure signatures to a pledge, it was a very difficult task for men to keep the pledge after having signed it. Not because they did not wish to keep it, but because they had lost the power to do so, as long as the saloon door stood wide open and the demon of appetite compelled them to enter. Take a man with a diseased physical organism, an abnormal appetite, blunted moral sensibilities, dwarfed spiritual powers, and weakened will, and place him on the one hand, and the open door of the saloon, with all its allurements and temptations upon the other hand, and pit them against each other, and the saloon will conquer nine times out of ten if not ninety-nine times out of a hundred; and in doing this we ask the man to wage an unequal battle.

They then realised that reformation is practically impossible so long as the saloon has the power to undo their work, not only by leading the drunkard back again, but by its ability to create a score of drunkards while one is being reformed.

Their next endeavour therefore was to secure the banishment of the saloon. In order to accomplish this they must learn who is responsible for its existence, and they read upon the saloon keepers' license the names of the United States of America, the State, the city, and the saloon keeper himself, and were assured by the latter that so long as the Government remained a participator in, and a protector of the traffic, there was no hope of its destruction.

They became convinced then, and the conviction has grown upon them, that the power of the liquor traffic does not rest in the amount of money invested directly in the business nor in the number of men engaged in it, but that it does rest in the attitude of the Government towards the business. So long as the Government says wherever this flag floats the saloon may exist, and exist in law, so long will the power of the liquor traffic remain unbroken—but let the attitude of the Government change, let it say wherever this flag floats the saloon is outlawed, and the saloon keeper an outlaw, then will the power of the liquor traffic be broken, then will men and Government be able to grapple with and crush it, but not until then.

Again they went forth with a faith inspired by a firm belief in the ultimate triumph of justice and right over the combined forces of appetite, avarice and unjust laws, and they added to their former watchword of total abstinence for the individual the equally necessary shibboleth of total prohibition of the liquor traffic in State and nation. This position brought upon them the attack of both the foes and many of the friends of temperance, who charged them with interference with personal liberties, and a fanaticism which was quite beyond the standards of social customs and education. They have been urged to accept many compromises, which they have steadfastly refused, believing that both experience and the eternal principles of right prove that whenever and wherever expediency has been substituted for right and justice, it signally failed, and even the apparent good which an expedient may for a time bring to pass proves an obstacle to the attainment of the object sought.

While they have refused to lower their standards to the level of these expedients, they gladly welcome as allies all who in any legitimate way seek to mitigate the evils or prevent the increase



of intemperance. But for their organisation, they have taken their stand on what they believe to be the foundation principles of temperance in regard to the use of intoxicating liquors as a beverage, believing the time will come when their position will be vindicated by public opinion and defended by law.

To secure this result we seek to educate through scientific temperance instruction in the schools and by agitation through the Press and on the platform, that an enlightened public mind may be quickened into action and crystallised into law. From even the most conservative standpoint, as women we are justified in this position, since the home is the acknowledged centre of woman's work, and whatever affects its interests is of the deepest concern to woman. It is the life of the home at which the legalised liquor traffic strikes its deadliest blows, blighting its happiness, impoverishing its life and blasting its dearest hopes.

It robs the child of the first two divine rights bestowed upon every human being, the right to be born well and the right to be well reared. As mothers or teachers of children it is not only the right but the duty of every woman to seek to protect *all* children in the possession of these rights, by education, and by such legislation as shall guarantee to every child, every woman, and every home, that protection by the Government from all forms of evil which interfere with the fulfilment of life's best and noblest purposes.

## Women's Temperance Work in Germany.

*Fräulein Hoffman (Germany).*

THESE memorable Congress days which give us the happiness of joining hands with comrades from far and near, encouraging one another in our uphill work, have again made us feel, the higher our aims, the greater our strength and our love.

If that be so, which of us, looking on the sublime wonders of Nature's hand, man's intellect revealing the beautiful harmony of her laws; which of us, enchanted by noble works of art of man's genius, whether they be lovely pictures or the aisles of our cathedrals, strains of exquisite music or the raptures of highest poetry, but feels intensely the sin and the shame that any

poisonous physical agency should be allowed to paralyse the highest faculties of human nature that God enabled to produce such wondrous works?

Who that loves happiness and health, beauty and freedom, does not hate the demon Alcohol, that destroys in so many of our fellow-men these best companions of human life?

In the historic lore of all peoples, ancient and modern, their national heroes are those who conquered the fiends devastating their fair country, and in Christian times those missionaries were most beloved who set the people free from the bondage and misery of superstitions.

So, in our own times, it is brave individual effort, inspired by the divine light of self-sacrifice for the love of our brethren, that works against modern powers of darkness, and wins the will of others to follow, in a fight against dangerous foes that are more dreadful, because appearing in the deceitful guise of a false friend. The Christian idea of the solidarity of the whole people and of all nations is being more and more recognised as our roll-call also for us women, *who have united for God and home and every land.*

We women also must be soldiers of Christ, and all civilised countries bear witness to the fact that those peoples are foremost in civilisation where women have acted under a feeling of solidarity of social conscience. The awakening of social conscience is one of the greatest events of our time. The level of woman's social work is the level of her social position. *It is under this light that we view temperance work,* and we German women pay high tribute of honour and admiration to our English, American, Scandinavian and Finland sisters for their admirable temperance work. We know that our hospitals and lunatic asylums, our workhouses and almshouses, our prisons and reformatories are all filled to the greatest extent by the victims of alcohol. We know that the most unspeakable ill is done by intemperance through heredity, not on the present generation alone, but on the health of the future race, whose organisms are poisoned and degenerated by the intemperate habits of fathers and mothers. Our consciences, awakened by the knowledge of the irrevocable laws of God's nature, implicitly demand our unremitting endeavour, as Christians and as patriots, to contend against the tyranny of the drinking habits among all classes of society, to insure to the coming generation the birthright of a clear brain, an unimpaired, unpoisoned organisation, an unshackled use of mental and bodily faculties, and when we know that intemperance produces immorality in just proportion, by paralysing

the judgment and all the higher human qualities, thus leading many of our poor sisters, many of our youths to ruin, we know that temperance work is at the same time purity work.

And it is also a work for peace. Dr Legrain, the great temperance leader in France, wrote to me: "Alcohol awakens strife and bad passions. In fighting for abstinence, we also help in bringing in international peace, that we all long for."

All these facts call upon us women to embrace temperance work. So, when our German National Women's Council, our Bund D. Fr. V. was formed in 1894, temperance work was recognised as one of our foremost social duties. The lines on which we work for general temperance principles are education in the first place. We aim at introducing temperance instruction into our schools (as has been done in the United States), also including girls' schools for domestic economy. The work for Bands of Hope has begun, and with success. The Association of Temperance Association Teachers is increasing and helping the cause very decidedly, and much credit is due to the Association of Temperance Association Physicians and to the Anti-Alcohol League, especially to the Association of the Blue Cross and Good Templars.

Ignorance being one of the great allies of intemperance, we work for the temperance propaganda by lectures and literature in people's evenings, and in coffee taverns, winning as many as possible for total abstinence, or at least for temperance.

The drinking fashions have hypnotised society, and only abstinence can break the spell (as Anglo-Saxon, Scandinavian, Finnish and Canadian examples prove). We feel that every abstainer helps to set his country free from this hypnotic bondage of alcoholic drinks, and abstinence is not a sacrifice, it is a great gain, as we abstainers all know, to be free from the debilitating effect of even small doses of this paralysing poison, whose deteriorating influence on the human organism and on the organism of society is not nearly enough taken into consideration.

Further, we find that we do not sufficiently know the conditions by which working men easily fall a prey to intemperance, when near factories and great works, public-houses abound, but coffee and cheap meals are not always to be had.

Therefore we erect coffee taverns with reading-rooms and pleasant surroundings, which are much frequented. To raise the tone of the place and to lessen the expenses, young ladies, taking it in turn once a week, lend their services, help in giving out the dinners and distributing temperance literature. This plan

has answered exceedingly well, introducing our young girls to social work and raising the tone of the places. No rough word is ever heard, our young friends are very zealous in their duty, and it helps a little in making the different classes of society understand, appreciate and respect each other somewhat better. Continually working people are asking for more of these taverns, which to many have become like a home and a haven, sheltering them from temptation, with good books elevating their minds.

We aim at reforms in legislation for temperance principles. It is a great step forward that, after the introduction next year of our new code of laws in Germany, a habitual drunkard may be proclaimed a minor and be put under control. Also it becomes evident to all women in temperance and other social work that, to enable her to help as much as she feels it to be her duty, she must have a vote, on municipal matters to begin with, by which the community is sure to be a winner, as is seen in all cases where it has been tried.

Lastly, where prevention, more important than cure, has failed, the poor victims of alcohol are cared for by the charitable efforts of the Associations of the Blue Cross and the Good Templars, whose numbers are fast increasing. It is these principles that guide us in our work. I heard the French Bishop Turinay say, a few weeks ago, at the Anti-Alcoholic Temperance Congress in Paris: "Rather would I see our fair country conquered by a foreign foe than by the demon alcohol." The German Admiral Thomsen, at a temperance meeting in Kiel, spoke out bravely: "Alcohol is *the* great foe of our country." And I need not remind you of your great Gladstone's saying: "Yea, this modern fiend is international, endangering the dearest treasures of woman. So womanhood rises, in one nation after another, to protect their hearths and homes against this evil power." In this thought our great sisterhood unite and find that all that elevates mankind, bridges over minor divisions. In such a spirit Frances Willard, of blessed memory, taught us to work, the foremost among all and sacred to us who by her lifework fulfilled the divine law of love that sets us free.

The more we work in such love, for temperance and all that elevates man, the stronger the bonds will be that unite women of different countries to serve true religion, true ethics, true culture, and the more peace will reign.

In such hope, a glorious prospect opens to our joyful sight. Looking forward to it trustfully, let us go on in our temperance work, more and more united as time goes on.

## The Swedish Temperance Movement.

Herr H. von Koch (Sweden).

WHEN speaking about temperance matters a tendency is very often shown to attach too much importance to temperance legislation and to undervalue temperance efforts. There are people who believe that it is possible to create temperance only by insisting upon some excellent laws which theoretically will work excellently. If this be right, the easiest way of doing away with the evil drinking customs would be to force total prohibition upon the people. But the solution of the temperance question is not so simple. Over and over again it has been clearly shown that it is comparatively of little use to have excellent temperance laws if the country is not prepared for them, and cannot and will not support their enforcement. The first thing to do is not to bring forward temperance Bills, but to create amongst the people a general desire for temperance reforms, a thorough understanding of their meaning, and above all a real enthusiasm for the temperance cause. The next and very important step must be taken by the legislator.

In other words, a true and lasting success in temperance work could only be brought about by the joint action of temperance efforts and sensible legislation, but the first must go before and clear the way for the other. In order to prove this by a practical example, I will tell you in a few words how the greatest temperance victory was won in Sweden.

In the beginning of this century the Swedes were probably the most drunken people in the world. The right of manufacturing and selling spirits was given to every person who cultivated land, and also to householders and tenants. As the duty was low, and *brännvin*, or brandy, the native spirit of the Scandinavians, was at this time regarded as quite a necessary article of consumption, it was only natural that the manufacturing of spirits should rise to an enormous height. In fact, the number of stills in the year 1829 appears to have been 173,124, and yet the population of Sweden had at that time not reached three millions! The consumption per head of brandy was about forty-six litres, and probably the actual consumption was still higher.

It is quite obvious that this condition of things was rapidly ruining the whole nation. From the history of these times it is

easy to see how despairing all patriots were of the future if some measure were not taken to reduce the consumption of brandy.

But when the evil was at its highest the help was near at hand. People began to feel that something *must* be done to check the brandy curse. Persons of different creeds, positions and occupations combined together in order to combat the evil. Never since had the people of Sweden been roused to such an enthusiasm for a noble cause; and seldom had it been better shown what can be done by earnest workers when there is a moral power behind.

The friends of temperance founded in 1837 the Swedish Temperance Society. Previous to this several attempts had been made to introduce temperance societies in Sweden. But not till this society was founded could the friends of temperance unite and fully use their influence upon the people—an influence which was maintained during the following twenty years. The most distinguished men—professors, government officials, ministers—became members of the society, and once a year a great public meeting was held, attended by the highest dignities, amongst whom may be mentioned the Crown Prince Oscar, who was keenly interested in temperance work. Hundreds of branches were formed by the society, several newspapers were published, any quantity of pamphlets distributed, and several temperance speakers were engaged to teach temperance principles to the people. Amongst these latter may especially be mentioned the Dean of Gothenburg, P. Wieselgren, the great temperance apostle of Sweden, who during many years travelled all over the country and roused thousands of people by his enthusiastic speeches. The result of this formidable temperance movement was the law of 1855, which was considered to be the greatest and most effectual victory the friends of temperance in Sweden had ever gained, and which also was the principal rock upon which every temperance reform during later years had been founded.

By adopting this law the following alterations, amongst others, were decided upon:—

- (1) That the household stills be quite abolished by fixing a minimum of 780 litres a day at every distillery.
- (2) A high duty was put on the manufacturing of spirits.
- (3) A right was given to every rural community to prohibit both the bar and retail trade of brandy.

The effect of this step was enormous. In 1853 there existed in the entire country 33,342 distilleries. Their yearly output amounted to 93½ million litres, for which an excise of 722,031

kroner was paid. At the end of 1855 the number of distilleries was reduced to 3481, with an output of about 24½ million litres, the duty amounting to nearly 5 million kroner. Before 1855 brandy could be bought in almost every cottage. In 1856 one might travel through whole provinces without finding a single place where it was sold. In fact, the effect of the law in the country was revolutionary. In the year immediately following, more than 1800 of the rural parishes (in all there are about 2400) decided not to have any sale of spirit. At the present time there were in rural Sweden only 23 "On" licenses and 129 "Off" licenses, or, as an average, one license for 26,104 persons. In several counties there are, however, only one license for more than 100,000 persons in a single province, and one for 229,000. In four provinces there is not a single public-house; in five, only one in each province.

I think there is scarcely any person who denies that the local option in rural parishes in Sweden has proved to be a great success. If there is anything with regard to temperance legislation we can be proud of it is certainly the excellent way local option has worked. The Swedish experiment, which has lasted nearly 44 years, will probably show other nations the course to adopt.

When to this be added that the law of 1855 has been a stepping-stone to other temperance reforms, such as the Gothenburg system, which will be described to-night by another speaker, I think there is given ample proof of the very great results that followed the temperance movement in the beginning and middle of this century. But the victory was not won without innumerable troubles and difficulties. Only think of these thousands of householders or tenants who looked upon the distilling power as one of their most sacred rights, and who were utterly opposed to all reforms in the spirit trade. Had it not been for the thousands of petitioners to the king and the Government, their ardour and persistency, and last, but not least, the newborn enthusiasm amongst the people, the step would never have been made, and we should have had to wait for a long time for useful reforms.

We witness in our days a new temperance movement which, according to the number of members, far exceeds the older one. We have at the present time about 300,000 total abstainers in Sweden; that is about sixteen per cent. of the population, and the temperance societies are both strong and well organised. They have also served as light-bearers in many a dark spot in rural Sweden, and have given the people a large amount of information. Yet they have failed to introduce any important

practical reforms, and also to rouse the people as a whole to a more active warfare against intemperance. Neither has this movement attracted the support of the most distinguished men and women of our time. The reason for all this is just, I think, what makes up the difference between the old and the new temperance movement. In former days the temperance friends had only *one* object for their work—to battle against the use of brandy. No difference of position or political opinion was at this time a hindrance to working together. Nowadays the aim is not so clear for everyone. Some temperance leaders believe in nothing but wholesale reforms, such as prohibition, and have a disposition to overlook the more practical reforms, which are possible to attain now, and by this the co-operation of the more moderate temperance supporters are lost. That, I think, is a great pity, because it is quite necessary to enlist the support of *all* friends of temperance, whatever opinions they may have, in the battle against intemperance. I have been still more convinced upon that point by what I have seen in London. The power of the persons who, by poisoning the nation by alcohol, gain their huge profits, is at the present time so strong that it will never be crushed unless all friends of moral and social progress combine together. Although the aim of the more advanced temperance friends is, and must be, total prohibition of all alcoholic drinks, it is not unwise nor impolitic for them to join the moderates and thus gain some smaller reforms, and at the same time gradually educate the people to higher reforms. And when the final victory has once been won and the history of the battle between the economical interest on the one side and temperance reform on the other will be written, it will perhaps be seen that the most effectual results have been attained, when *all* friends of temperance have, without suspicion of each other, co-operated for their noble cause, and when the people as a whole have been roused to a general will and desire to alter some part of the abominable drinking customs or regulations.

These, then, are my points. You must by all means enlist the support of all friends of temperance, rouse the people as a whole to enthusiasm for the temperance cause, introduce some smaller but practical reforms while persistently working hard to educate the people to still higher reforms, with total prohibition as a distant but yet perceivable aim.



## Temperance Reform in Austria.

**The Baroness von Langenau (Austria).**

TEMPERANCE reform in Austria has been hampered by many difficulties. It is, generally speaking, a hard question to deal with in this country of ours. This may be explained partly by the fact that the inhabitants of Southern Europe are not so addicted to drink as those of the more Northern countries, partly by the thoughtlessness and inordinate love of amusement which are their chief characteristics. They look upon the great moral problems of to-day as upon Utopias that would interfere with their enjoyment of life. Another difficulty to deal with here in a temperance campaign, and which cannot be overlooked, is the absolute impossibility of working on evangelical lines. If we ventured to preach the gospel of Jesus Christ, as the sole means of conquering sin and temptation, if we were to preach this, I say, in large public temperance meetings, the Roman Catholic Church would at once join hands with the Protestant Churches and crush the movement at its very beginning.

However, in spite of these difficulties, it is an undeniable fact that Temperance Reform is beginning to grow upon the public mind, and strange to say it is the Social Democratic party which has come out as the warmest supporter of the movement. The members of this party being more cultured and refined than the common people in general, they have eagerly grasped the idea that their families would be better off if the money which they have been carrying to the public-houses for years and years were put into the hands of their wives to be spent on behalf of themselves and their children. There is but one serious objection which they make to upholding of the temperance reform, and it must be confessed that to them it is a matter of life and death. Their political meetings are held in large public halls, for which no money is charged, all the persons who attend the meetings being expected to drink a great deal of wine and beer. If they all become total abstainers the public-houses will close their doors upon them, and what then? It would be a kind of moral suicide. The first problem therefore to solve is this: What substitute for wine and beer can we give our people? The well-known English cocoa-rooms which the Rev. M. Garrett introduced at Liverpool in 1873 are unknown here, tea is not a popular beverage, and lime-juice is an expensive one. This

question ought to be very earnestly weighed by all those who have the welfare of the people at heart. It is an arduous one. Yet as the counter attractions to the public-house have stood the test of a quarter of a century in England, and as their popularity is increasing instead of diminishing, we may hope that something of the kind will be started here some day or other.

From the recently published report of the Vienna Temperance Committee I glean the following particulars:—

During the winter of 1898-99 a series of lectures upon the evils of intemperance were delivered in different parts of the town by three different doctors—Dr Wlassek, Dr Fröhlich and Dr Pösch—all of them being total abstainers. The latter is the young man who displayed such manly courage during the plague in the month of November of last year, in consequence of which he was decorated by the State.

These lectures proved a great success. Working people, students and teachers crowded to hear them; although they were delivered thirty times in different parts of the town, yet new petitions were still pouring in, and nothing but the advanced season prevented the lecturers from complying with these requests. The result of these deliverances was that the wish to form a new Temperance Committee for total abstainers was expressed—the members of the present association only pledging themselves to a moderate use of alcohol. The wish was complied with and the necessary steps taken to organise the society.

Another Temperance Committee has been started in the Tyrol. It is divided into two classes, viz., total abstainers and moderate drinkers. The latter class, however, have fixed one day in the week on which they abstain from the use of any alcoholic drink. Only members of the Roman Catholic Church are admitted as members of this association.

In the province of Carinthia and in the town of Virakow two more associations have been formed; at the head of the first is a pensioned-off field-marshal, at that of the second a public teacher.

For a long time it had been the custom in the different soup-kitchens of Vienna, where tea also is supplied, to add three antilister of rum to every cup of tea that was served; but of late this amount having been doubled, our committee petitioned to the Government for the prohibition of the sale of any kind of liquor by these philanthropic societies. The consequence of this petition was that the managers of the soup-kitchens immediately reduced the rum supply to the original

amount, in order to avoid the dreaded prohibition. The model soup-kitchen in the Exhibition of 1898 was not allowed to serve any liquor at all.

The Diet of Lower Austria has taken up seriously the question how to procure quarters for drunkards. The problem not being solved yet, they adopted a preliminary measure as follows:—The curable cases are to be put into a private establishment on the Danube, called "Brandhof"; for the incurable ones the erection of a new and large detentive establishment is planned.

During the session of the Diet two reports were brought in by the Vienna Temperance Committee:—

(a) On the preventive measures to be taken against the sale of alcohol.

(b) On the closing of liquor houses on Sundays.

The former president and founder of the Temperance Committee, Ritter von Proskowetz, died in September 1898, when travelling from New York to Chicago, in consequence of a railway accident. He was Austrian consul in Chicago, a man of vast knowledge and capacity, whose death was mourned by many people.

From Agram the following details of the way in which children drink there have been sent to me:—

In one class of a normal school the children were asked which of them drank alcoholic drinks regularly every day. Out of 56 children, 13 responded in the affirmative; 4 drank wine, 2 drank beer, and 7 drank rum, or raki, as they say there. Only 16 out of the 56 had never tasted raki, 24 only had never been drunk—that is less than half.

In another class where the same questions were put, only 3 children out of 64 drank raki every morning and night; in all the classes of this school taken together were 218 pupils that day present. Out of these 126 drank raki regularly every day, only 92 did not, but in the whole school there was not one girl that was unacquainted with some alcoholic drink.

The ministry for public instruction sent Professor Hebra to the Alcohol Congress that met in Paris in the spring; two delegates from the Temperance Committee there joined him. The invitation which they presented to the Congress, that the next one might take place in Vienna two years hence, was most kindly accepted.

May this International Congress, when it gathers in Vienna, be able to acknowledge that the small and feeble beginning, which we have been sketching in this paper, has developed into a strong and mighty work, able to conquer one of the worst scourges of humanity.

## Public Control of the Liquor Traffic in Sweden.

Professor E. Almquist, Professor of Hygiene at the  
Medical University of Sweden (Sweden).

THE traffic in spirits in Sweden is regulated by a prescript of 24th May 1895.

In country places there remain some old licenses that were formerly connected with post-houses. Otherwise it is the parish who decide whether spirits shall be sold within their district or not. When the parish wish to have a public-house they must refer to the governor, who holds the final decision. The license is then sold by auction to the highest bidder. Further, at watering-places where physicians are appointed, the governor can grant licenses for a shorter time than a year; also, he may do it in the same way for the passengers and crews of ships.

In the towns the magistrates have to render to the governor a yearly account of the personal licenses older than 1855 that still exist there, together with how many other licenses are proposed for the year following. The governor decides concerning the latter proposition; but he cannot accord more licenses than the authorities of the town have suggested. The number having been fixed, the magistrate must sell each separate license by auction to the highest bidder. Decision as to whether the prices and the publicans are suitable rests with the governor. Consequently he can approve or reject the offers.

Instead of selling by auction, the licenses may, in towns and boroughs, be left to a company to effect the sale of the spirits. In that case the statutes of the company, and also the conditions offered, must be approved by the governor.

The law expressly points out that the aim of these companies must be solely to arrange and superintend the trade in spirits in the interests of morality. The members receive 5 per cent. a year upon the capital invested in the concern, and the town cannot use the profits otherwise than is stipulated in the prescript. The members of such a company must number more than nine.

The company has no right to hand over to others all the licenses; but it may do so in single cases, if the authorities permit and find the proposed person suitable. It is forbidden to sell or buy spirits indirectly through agents, to hire other than

the necessary localities, to enter into business with any separate member of the direction, or for the direction or the managers to gain in any way from the sale of brandy or wine.

When the business is undertaken by a company, only  $\frac{2}{10}$ ths of the nett gains are due to the State treasury; in other cases  $\frac{3}{10}$ ths;  $\frac{1}{10}$ th is used for the economical development of the county. The remainder of the profits belong either to the town itself or is divided between the town and the county. All that is due to the State treasury is divided between the counties according to population. The State does not take any part for itself.

All taverns must be situated on a public road, street or public place. The company itself may not combine the sale of spirits with any other business than that of wine. The rooms must be bright and airy; the air to be kept pure. The sale of brandy may not commence earlier than 9 o'clock a.m., and stops usually at 10 p.m. On Sundays and holidays taverns generally open only for those who take their meals there. Wherever spirits are to be sold, cooked food must always be at hand. Brandy must not be given to an intoxicated person, nor to a child under 15 years. An intoxicated person must be cared for. Brandy may be sold for cash only.

According to the last public statistics, there are in Sweden 152 county licenses, or 1 for 26,000 inhabitants. Of these, 92 are founded on old privileges, and 60 bought at auction. In 4 of our 24 counties there are no public-houses; in 5, only 1 in each, and most of these are old and consequently not for disposal. The number lessens yearly; in 1882 there were no less than 260.

In our towns there are still 877 licenses, or 1 for 1164 inhabitants. Only 9 are founded on old privileges; 28 are bought at auction; and 840 belong to societies. The number increases a little from year to year; but, in proportion to the inhabitants, it lessens. In 1882 there was a public-house for every 719 of the inhabitants.

At present, the taxes for selling spirits, and the profits of the companies amount to the important sum of ten million krona (half a million pounds sterling) per annum. Our towns receive directly 58 per cent. of this. The total quantity of brandy stated to be sold is 22 million litres (4,840,000 gallons), at the quality of 50 per cent.; but, in reality, 37 million litres (8,140,000 gallons) are consumed, or 7.5 litres per head (a little over 13 pints). The average consumption per head has increased in 10 years from about 7 litres. Between 1870 and 1880 it amounted to 11 litres a head per annum; between 1881 and 1885 to 8 litres.

In 1897 the trade in spirits was in the hands of the companies in 82 towns and 10 boroughs—altogether in 92 places.

Such is our present position. We have made two great steps forward, the greatest in 1855 when uncontrolled production was prohibited and the parishes were granted local option; and in 1865 when a company was formed to conduct the sale of spirits in a large town in Gothenburg.

For the country at large, it seems that our system has worked well. Although the vote is not per head, but according to the property, almost all private taverns at disposal have disappeared.

The Gothenburg system has done good service in many towns. That, I think, will be granted by all. The system has its imperfections, and in some places it is very badly carried out—indeed, merely a parody; this also cannot be gainsaid. But its advantages are obvious. In no locality, and I can say not in the whole of Sweden, does there exist any publican interest. The town can, in a certain sense, have a material interest in the drinking; but the publican himself cannot benefit by the profits from the spirits sold. Neither is he of any importance in political matters. Moreover, the system permits immediate changes in legislation, no one having any rights or privileges. If a town feels strongly in the temperance cause, it is easy to advance, supported by the Gothenburg system.

In many places the system has already done palpable service. In Gothenburg itself, where the general spirit was good, and the principles of the system well adhered to, we are able to observe a series of improvements relating to the liquor traffic. A large number of the licenses are not used at all; in the year 1897, for instance, 19 out of 91. The quantity of brandy sold has diminished in 20 years from 20 to 14 litres an inhabitant. Public-houses are closed on Sundays and holidays, except at meal times. During winter, the sale of brandy stops at 7 in the evening, in summer at 8, and on the day before a holiday at 6 o'clock. Brandy is not supplied in Gothenburg to young persons under 18 years of age; the legal prescript is 15 years. Further, the company has opened 4 restaurants where workmen can get cheap and good meals, but only one dram at the meal. Finally, they have reading-rooms in different parts of the town, where papers and books, and some refreshments, but not alcoholic drinks, are to be found. These rooms are visited by an average of 300,000 yearly, mostly young persons. The manager of the public-house may not have any profit from the selling of ale. Everywhere one sees placards in temperance interest.

In contemplating the Gothenburg system, we have to discern between the idea itself and the various methods of bringing it into practice. The idea was thus expressed by the founders in the year 1865: "The company must be formed by persons who enter, not for gain, but out of interest for the working classes. The tavern rooms should be healthy, light, clean and spacious, and the business so organised that the taverns be more like restaurants for a certain class. Brandy should not be sold on credit, nor upon pledge, but be paid for in cash only." In the regulations for the original company, it was stipulated that all gain above the fixed charge should be used for some purpose or purposes profitable to the working classes.

As one would expect, the execution of this idea offers great difficulties. To succeed, the moral status of the town must be high, and its interest in the temperance cause much developed. The first difficulty, and one met with immediately, is what to do with the enormous profits that the business yields. That question we in Sweden have not yet solved. Most of the money goes into the town treasury, and is used with the rest of the income for the common interests of the town. In Gothenburg the authorities have often put in the protocols that the sum granted, for instance, for building a school, is from the profits of the brandy trade. But this is mere child's play. In reality this gain is, in Gothenburg as well as in all other Swedish towns, used for lessening the other taxes. Nevertheless, this money, taken from the pockets of the poor, ought to be used for them only. Concerning this matter we are, I think, in much the same position as we stand with regard to taxes generally. Modern thoughts are not yet brought into practice, nor are modern claims fully recognised in Sweden.

The enormous advantages to the town treasuries derived from these societies is doubtless not in accordance with the aim of the system, and in numerous instances it has hindered temperance work. But one should not compare this collective interest of a town with the individual interest of a publican. For the sake of its income a town may omit good reforms—such as closing the taverns on Sundays and holidays. But I have seldom heard of steps to increase drinking. When this income from the public-houses is no longer a town income, it will be a great advantage to the temperance cause; perhaps it will then be possible to reach local option also for small towns.

Another great inconvenience is caused by the large consumption of ale nowadays. In the country there is no danger from spirit

taverns ; but the breweries send floods of ale along the highways and byways. In our towns also there is the same state of affairs. When the societies seek to make restrictions concerning the consumption of brandy, their efforts are paralysed by the ale-drinking. A large proportion of our drunkards are those who have taken ale beyond measure. So far legislation has tried in vain to remedy the evil. A commission for this end is now working, but I do not know whether it has found a principle that can gain a majority in our Parliament. The great champion of the Gothenburg system, Dr S. Wieselgren, has proposed that the selling of ale should be in the hands of the societies equally as brandy. The production of ale should be strongly controlled, and taxed according to the percentage of alcohol it contains.

In comparison with these great inconveniences connected with the Gothenburg system, the other defects are small, and most of them seem scarcely to belong to the system itself, but rather to the carrying out of it. Critics have had much to say about the working of the scheme in several places, and, in my opinion, not without good cause. Many of the criticisms concern the time before 1895. It is to be hoped that all crying mis-conducts are removed through the new prescript, which I have already reported. I think that at present it is in Sweden not possible to advance further concerning legislation for the sale of spirits.

According to our law, the governor of a county has truly very great power ; he can do much for temperance, as we have seen. But it is necessary that he be interested in the matter. The authorities in the towns also have great power with regard to the question of spirituous liquors, if they will use it. More, I think, legislation cannot do for the authorities. It cannot force the people to temperance.

In my opinion, the temperance movement must be supported by the people themselves, and not only issue from the authorities, who, however, certainly must also support the cause. As a matter of fact, these movements have often shown very little sympathy towards the Gothenburg system of regulations. Many interested in temperance wish to abolish all sale of spirits, and notice only the faults of the system. This, I think, is, to a large extent, the reason why it has been so little developed lately. Most people having a warm interest in temperance look upon the Gothenburg system as a hostile scheme.

This is a misfortune to the temperance cause. The active champions of temperance and the present movements all aim



towards an *ideal*, but they do not seem to value a development step by step. They have but little sense of *relative good*; they will attain all or nothing. If our great temperance societies had taken interest in the Gothenburg system, or in constructing a well-organised management of the liquor traffic generally, matters would be better than they are now. The faults and mistakes could have been better pointed out and corrected, and the authorities would have been kept awake.

It is true that our communal laws place the power among the wealthy classes, and it will consequently be more difficult for the adherents of temperance reform to carry their intentions through. But, I think, so great a movement as the present one must, in time, be able to gain something, if led practically. In any case, it is not yet possible to reach local option for our great towns, and to prohibit all sale of liquors there. I do not think our Parliament would give its consent. That being so, it is necessary for us to use the rich power of the movement in improving the good that we have already.

Here I see a remedy for the future. To forbid all liquor traffic in great towns I regard as impossible, and, from a moral point of view, perhaps not prudent. Temperance reformers must, with all their power and interest, see that the selling of liquors does as little harm as possible. We may accomplish this, first, by instructing all classes of people about the danger of using alcohol, and founding this instruction upon sure observations. We have now the advantage of medical science having earnestly investigated the question, and given us, year by year, new information. This must, without delay, be communicated to all, as far as concerns the observations on the bad moral and social consequences of the abuse of alcohol. By such means there will be formed a strong feeling against alcohol, based upon morality and science, the consequences of which must be practical reforms and higher development, but, in my opinion, only step by step.

As you see, we have not proceeded far in Sweden; but we have taken some steps that will help us to still further advance, and that, I think, are necessary also for other countries.

## The Temperance Problem and Social Reform.

Mr Joseph Rowntree (Great Britain).

Mr Rowntree based his remarks upon the volume written by himself and Mr Sherwell, *The Temperance Problem and Social Reform*. He called attention to the fact that, notwithstanding the rapid growth in temperance sentiment in this country, the *per capita* consumption of alcohol in the United Kingdom is greater than it was 40 years ago when the temperance reformation was in its infancy. This is mainly due to the fact that the laws of this country favour intemperance rather than sobriety.

Those who seek to marshal the force of law on the side of temperance are conscious of the enormous strength of the liquor trade. The social and political menace of the trade is comparable to that exercised by the slave power upon the Government of Washington, and no measure of licensing reform will meet the needs of the day unless it dissociates politics from the sale of drink. Mr Rowntree showed how this end had been accomplished in Scandinavia by taking the drink trade out of private hands. He regarded this elimination of private profit from the sale of drink as the bedrock upon which any effective system of licensing reform must be based.

The speaker stated that the nett profits of the public-houses and beer-shops in the United Kingdom exceed 18 millions per annum, and, whilst strongly deprecating the appropriation of these profits in relief of rates, he maintained that these profits, or that portion of them not retained by the State, could, if rightly used, be an instrument of vast and beneficent power for the furtherance of temperance.

Having regard to the conditions of town life, Mr Rowntree urged that the temperance reformer must cast about for ways by which the craving for social intercourse and cheerful recreation can be met apart from the dangerous and corrupting influence of the public-house. The proposal set forth in *The Temperance Problem* is, that out of the profits of the trade efficient and attractive social institutes or "people's palaces" shall be established, in which full and even elaborate provision shall be made for the most varied forms of

healthful recreation, but in which no intoxicants shall be sold. In these people's palaces the needs and tastes of all sections of the local communities should, as far as possible, be consulted, and while ample provision would be made for recreations of the simplest and least exacting kind, such as would specially appeal to those to whom the stress of their daily lives leaves little inclination for anything more than physical relaxation and cheerful intercourse, careful attention would be paid to the more complex needs of the less physically enervated and the young.

Attention was directed to the success of experiments in this direction at Glasgow and elsewhere. It is estimated that the cost of equipping and maintaining these people's palaces and recreative agencies in thorough efficiency would amount to £1000 per annum for every 10,000 of the population. Glasgow, on this basis, would receive a grant of £66,000 per annum, Birmingham £48,000, and London half a million sterling.

The plan provides that the whole of the profits shall, in the first instance, be handed over to a central State authority; that the sole benefit which a locality shall receive from the profits shall be an annual State grant for the establishment and maintenance of recreative centres, such grant to be a fixed sum in ratio to population and not in ratio to profits earned, and that such grants shall be made to prohibition areas, so effectually destroying all inducement to continue the traffic for the sake of the grants. The profits of the trade are such that, if the public-house traffic were reduced to about *one-fifth of its dimensions*, there would still be profits enough to meet the grants for people's palaces, temperance cafés, etc., *for the whole of the kingdom*.

#### DISCUSSION.

Mr Edward Pease wished them to understand that he represented the Fabian Society and agreed almost entirely with everything Mr Rowntree had laid before them; they were more logical, however, and they wished to go a little further, and to carry out more practically the conclusions which must be drawn from the facts of the case.

Mr Rowntree had advocated the municipal management of the trade. But could they dictate to great corporations like Manchester and Liverpool? He believed that the great corporations and the urban districts of England would not undertake the management of the trade. He wanted to do something

to transfer to the community the enormous profits of the monopoly created by the licensed system, which were handed over in exchange for a merely nominal price to private people. He contended that they could introduce something of the nature of high licenses. They were aware that a Justice's license cost a few shillings. It was handed over to private individuals in exchange for nothing at all. Its value was £1350—the figure quoted at the Royal Commission. They could see that the privilege of carrying on the trade was handed over to private people. They should introduce, and rapidly, some system of transferring the actual value of the license from private people to the community.

It was a monopoly, and it should be used for the purposes of the community. As to prohibition, it had been a failure in great towns. There was no doubt at all that prohibition would always fail in large towns. In Soho, should it come to local veto, it would never come into operation. The proposal of local veto in England ought to be frankly abandoned; it is unscientific; it had produced disunion in the Liberal party; political parties would not take up local veto, it ought to be given up; high licenses would be a more practical proposal.

**Miss Agnes Slack** (hon. secretary World's Women's Christian Temperance Union) said she had brought statistics from Canada, United States, Spain and Norway. She hoped that those figures would have an influence with the audience; every temperance worker felt what a value there was in the book written by Mr Rowntree, but many regretted the way in which the case for prohibition had been presented. Speakers that evening had spoken in favour of the Gothenburg system. She was at Gothenburg last summer, and made an inquiry into the matter. In the South of Norway she spoke to the people about it. "Oh!" they said, "we have tried to abolish the Gothenburg system; we failed because we were having a new railway made here, and the local authorities said that they would have hundreds of navvies there who would spend much in drink, and that they wanted to have a park made out of the profits." They might have a happy country here if the British Government was not charged to the amount of two hundred million pounds a year because of the drink traffic. If that could be spent on parks and palaces what a grand land they would have! They wanted clean hands in Great Britain; there was a terrible column in *Alliance News* which recorded the fruits of the traffic. Now in Portland you could buy intoxicating drink; there was no attraction surrounding the liquor traffic

in Portland in England. On the contrary, some of the brightest streets were those where you could buy drinks. She trusted that the Liberal party would never be returned to power if it was untrue to the great temperance question.

**Miss May Yates** said the temperance workers must be horrified by the statement that, in spite of all their efforts, not only was the drink bill larger by many millions, but the consumption of alcohol per head of the population was also much larger. She ventured to suggest that the evil was largely produced by errors of diet which had become general during the present century. Medical men had stated that the evil was produced by bad or impure food. She was a vegetarian, and she felt that this evil might be combated by a more rigid adherence to hygienic rules. If they took the grains in the fruit which were necessary to the maintenance of the human body in their simple form, there would cease that desire for alcoholic drinks. A man she knew said to her,—“Since I became a vegetarian I did not leave my glass, my glass left me.”

## PROVIDENT SCHEMES.

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CONVOCATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

*SATURDAY, JULY 1, MORNING.*

MRS SIDNEY WEBB in the Chair.

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## Women's Friendly Societies in Great Britain.

Miss E. E. Page.

SOME 200 years ago there was started amongst the Huguenot refugee workmen in Spitalfields the oldest benefit society existing in this country. From this obscure source a mighty stream has taken its rise—a stream whose volume has been swelled of recent years by the amazing growth of the affiliated orders. The dimensions assumed by these federated societies which are cited in the official handbook as “peculiar to England and countries peopled by the English-speaking races,” may be gathered from the figures of the National Conference in April last. At it were represented 31 societies, with a total adult membership of nearly three millions, and funds to the amount of over £23,000,000; and of these figures half were furnished by two great orders alone. The Act of 1875, which first properly recognised these affiliated orders, and which laid down what are practically the present conditions of registry for friendly societies, undoubtedly did much to foster the growth of the movement by the sense of stability it induced. It did not guarantee financial security, but it assisted towards it by provisions which greatly lessened the risk of mismanagement and fraud.

It is chiefly since the passing of this Act that the movement has attained any wide foothold amongst women, though it had a certain vogue for many years before. There exists in my own city a society founded so far back as 1802. Various others with a "local habitation and a name" sprang up during the century in different parts of the country, but a large number of them were shown to be in an insolvent position when the report of the Royal Commission on Friendly Societies was published in 1874. Several were then reformed and new ones were started on sounder lines, the best known amongst these being the Oxford Working Women's Benefit Society.

Altogether the Registrar-General's report of 1892 mentions 4 female orders and nearly 200 societies, of which the 15 largest had a united membership of over 4000. But these societies never had any widespread usefulness, and many of them were still financially unsound. It marked, therefore, an important advance when in 1885 Mr Frome Wilkinson started the United Sisters Friendly Society, framed on the model of the affiliated orders. This society, which to-day numbers 1226 members, has done gallant pioneer work. A special feature of it is court work and leisure, intended chiefly to meet the needs of professional women with higher rates of benefit, and open to widows and single women only, in all parts of the kingdom.

The United Sisters bade fair to attain a unique position when, in 1893, a red-letter year in the annals of the movement, two great orders stepped into the field as its rivals. These were the Manchester Unity of Oddfellows, which then sanctioned the establishment of women's branches, and the Ancient Order of Foresters, which, to its enduring credit, took the chivalrous step of admitting women's courts from the outset on exactly the same footing and giving them precisely the same standing as the men's. This order now has 177 women's courts, with a membership of 7055. The Manchester Unity (with 89 women's lodges and 4139 members thereof) last year brought itself into line and constituted the women's branches an integral part of the order, a step which had previously been taken by the Grand United Order of Oddfellows, the National United Order of Gardeners (in 1894), and the Loyal Order of Ancient Shepherds (in 1895). The latter, which has 902 women members, has gone further and provided in its rules for mixed lodges. So has the Grand United Order of Oddfellows. The Foresters have a similar provision now under consideration, whilst in the Rechabite Order, which was the one affiliated order to admit women almost from its

foundation, mixed tents have been in existence for some years, and women's branches since 1836. Its female membership to-day exceeds 10,000, notwithstanding the stringency of its total abstinence basis.

Before most of the affiliated orders opened their doors to women, two large national societies of the central type had long included them. These were the Church of England Temperance Benefit Society, founded in 1878, and the National Deposit Friendly Society, founded in 1868. The former has 738 women members. The latter, which has 6745, is a combination of friendly society and savings bank, and is noteworthy as offering a means of insurance against sickness to those who are excluded from ordinary benefit societies by indifferent health or hereditary family complaint.

There remains to be mentioned one other latest offspring of the movement, the Cripplegate Benefit Society for Women, which, as a central one, with rules specially framed for the inclusion of members at a distance, fills a corner of its own, and has at present 74 members. A brief recapitulatory glance shows a total of 31,879 women members in the eight societies of which figures have been given—a significant number, surely. It is likely to be further increased in the future by the recent Act permitting juveniles to join adult societies, and thereby preventing leakage at the transmission age.

Side by side with this growth in numbers there has been an even more important growth in stability. The calculation of tables has come to be an exact science, as indeed it had need be, seeing what is involved therein. The contribution of the day has to be framed for the need of the life—framed, that is to say, so as to accumulate at a given rate of interest to cover the amount that will be drawn out in the course of a lifetime. Of course it is impossible to tell, in any *given* case, what that amount will be. The actuary can only know or guess it for a number or group of cases, and then strike the average for an individual. And upon the accuracy of that average will depend the soundness of his tables. But given that, he yet has many probabilities to balance. There is the rate of accumulation, for instance. He has to guess what portion of the contributions will be drawn out year by year in sick-pay, and what portion will be left to accumulate for the heavier demands of later life. In other words, he has to know or guess the *yearly* sickness experience of the average individual. Again, there is the age at which the accumulation begins. Obviously the member who joins early in life will have a longer



time in which to accumulate the necessary amount, and will need to pay less per month than another joining later. But against this must be set the fact that the elder woman has behind her a period of possible sick-pay claims which the younger one has still to meet, and this the actuary must duly allow for. To this end he must know or guess the sickness experience of the average individual *according to age*. He must have some idea how much will come in early life, how much in middle life, how much in old age, if he is to calculate contributions at all scientifically. Now, the most acute and infallible actuary cannot *guess* at averages of this kind. He must have something to go upon. And the reason so many of the old-established women's societies fell into a precarious financial condition is just that there was nothing to go upon, and their tables were largely guesswork. Their unfortunate experience served as a beacon to the later societies, and the tables of these were drawn up with more care from the only data available, the men's sickness experience, the actuary's instinct leading him to allow a more or less liberal margin for the greater frailty of the feminine constitution. It is only since 1896 that there has existed any assured data for the calculation of tables for women. Then was published the report so carefully compiled by Mr Sutton, late Government Actuary, which included amongst other matter a simply invaluable tabulation giving the experience of female friendly societies in England during the years 1856-1875—a total of 139,122 years of life and 325,612 weeks' sickness. This proves to be an average of 16 days' sick-pay per year as compared with  $12\frac{1}{4}$  days, the highest male average (exclusive of the Welsh Colliery District). That is to say, the women's sickness experience exceeds the men's by almost 25 per cent. Happily, its cost is not excessive to the same extent, as may be gathered from a very interesting comparison made in the *Foresters' Miscellany* between Mr Sutton's results and those of the Foresters for part of the same period. This comparison shows the largest excess of sickness experience amongst women to occur between the ages of 40-50 and of 65-70, it being then considerably over 100 per cent. This of course gives their funds more chance to accumulate than if the excess were distributed evenly over the earlier years of membership. The comparison further shows that of passing sickness, *i.e.*, under 2 years' duration, women have a larger share than men up to the age of 50 and a much smaller one after that; whilst of chronic sickness, *i.e.*, over 2 years' duration, they have a larger share than men at all ages. This is a circumstance pathetic enough in itself, but from an economic point of view it has com-

pensations, since it means that the excessive strain upon the funds comes when the sick-pay is reduced to half or a quarter.

A few words anent the tables of the various societies may be of interest. Already the United Sisters, the Manchester Unity and the Foresters have issued fresh ones based upon Mr Sutton's results. Those of the two former, being prepared by the same actuary, are practically identical. The Unity tables in particular are very complete, giving scales up to or beyond 65 years of age, with or without maternity benefit, annuity scales and marriage allowances. They make no provision, however, for quarter pay in cases of extended illness—a provision which, specially in the case of women with their tendency to chronic sickness, though a doubtful boon to the sufferer, affords great relief to the funds and enables contributions to be appreciably lower. One comparison made showed a difference of from 2d. to 5d. a month for this one consideration. The Foresters' tables, which are somewhat higher than the others, are drawn out at two rates of interest, with or without quarter pay, and for every scale of benefit from 4s. to 10s. a week. The two sets together therefore form an invaluable guide in any study of the subject.

Of other tables, a partial comparison made shows the Shepherds to be rather lower than those of the Foresters, and the Church of England Temperance Society to be rather higher. The Oxford Working Women's Benefit Society confines its sick-pay to 13 weeks in the year, and so cannot be compared. It also proved impossible to make an exact comparison of the Cripplegate tables, but they seem appreciably higher than the others. This is as it should be in the case of a society which, being centralised, has no supervision of its members, and cannot check malingering as local branches can. The Rechabites are alone in having the same contributions for men and women. This, in view of Mr Sutton's data, implies either that the contributions are high for the men, or that temperance women are enviably exempt from the ills that female flesh is heir to. As a matter of fact, the contributions come somewhere between the Manchester Unity and Foresters' men's tables, and are not specially high. I am inclined to think the Rechabite experience, though no doubt owing largely to the total abstinence basis, also bears out a suggestion previously made, viz., that the excessive sickness shown by Mr Sutton's results was not entirely the outcome of sex, but was partly due to inexperience, laxity and mismanagement in the women's societies. With garnered wisdom and modern methods, we may perhaps hope for better things. For there can be no doubt that good

administration is well-nigh as important to a society's solvency as good tables. Mr Sutton himself points this out when he emphasises what he very aptly calls the "personal equation" of a society. Now personal equation covers many things. It covers number. Obviously, since all tables are founded upon averages, a certain number is required to make them work. The long case of illness, which scarcely affects the large society, may tell seriously upon the finances of the small one. Again, personal equation covers officers and management. Some committees interpret rules much more rigidly than others, and some sick visitors have a greater gift of vigilance in exercising supervision. Yet again, personal equation covers the tone of a society. Some have an *esprit de corps* amongst their members which reduces to a minimum the calling upon the funds, whilst in others an opposite tone prevails, and sick claims are put in upon the slightest excuse. Last, but not least, personal equation covers the medical officer, in whose hands it lies to open or shut the door of membership. If he be lax and admit one or two of what are technically known as "bad lives," the result will be a considerable excess of sick-pay. Hence no society can afford to rest upon its oars and trust altogether to its tables. It must see that it keeps within the average experience upon which these tables are based. If it cannot keep within this, it must increase its funds, alter its tables, or incur a deficiency.

So much for the main phase of the actuarial problem—the question of sick-pay. Time allows of only the very briefest reference to the three remaining phases. These are—

*Funeral Benefit.*—There is no difficulty in this, as the census returns furnish abundant data, and the calculations are comparatively simple.

*Maternity Benefit.*—This is a pressing problem, as the prevailing experience seems to be that without some such benefit members drop out upon marriage. There are those who think this does not signify, believing the need for benefit societies to exist chiefly amongst single women who have to support themselves. But it must be remembered that many who thus drop out will be forced by the exigencies of life to become bread-winners again, probably when it is too late to rejoin, and the society which lets them go thereby stultifies its usefulness. As a matter of practical experience, societies are finding themselves obliged to deal with this question. Many of the United Sisters' courts have a maternity fund. The Manchester Unity set of tables has some including this benefit. The Foresters have an

experimental rule on the subject, and are meantime collecting data of their own experience upon it. The Shepherds and Gardeners give a 10s. 6d. maternity benefit, the Cripplegate Society a 30s. one. And it is a significant fact, and may perhaps be taken as indicating the probable line of solution, that in all these cases, with the exception of the United Sisters, the benefit is made a charge upon the whole court, and not upon its married members only.

The remaining phase of the actuarial problem is the baffling one of annuities. I do not myself think that the women's societies are in a position to attack this seriously at present, though most of them have a pension fund, and some even have contributors thereto. Heroic souls those must be! Let us wish them a green old age in which to enjoy the fruits of their foresight.

#### DISCUSSION.

Miss Haldane said she desired to call attention to the practical difficulties attending the working of a female court of Foresters. Lady Aberdeen took a deep interest in the organisation of the female court in Edinburgh of female Foresters. It was the fourth largest of any female order in the United Kingdom. This court had prospered since its formation, and a great amount of energy and business capacity had been shown. The question of married members and sick benefits always presented difficulties. The question was put into practical form by an application from one of their members of a sick benefit after a miscarriage. It was desirable to have a hold over them at such times. Chronic illnesses amongst working women were often due to want of proper rest and care, and the administration of relief in such cases was a serious matter to the funds of a friendly society. †

Another difficulty was that of inducing girls to join the large orders, because of the greater attractions of the smaller societies with an annual dividend. These societies required no medical examination before membership. It must be admitted it was a great stumbling-block to girls when they were face to face with that ordeal. To go to a doctor in cold blood when there was nothing whatever the matter with one was to some like tempting Providence.

Yearly societies, however, could not compete with permanent ones. The question of married members at Edinburgh was the most important and the most difficult to deal with.

**Miss Hargood** said that the system in vogue in the United Sisters Friendly Society to which she belonged was that every member of the court, whether married or unmarried, should contribute 1d. a month to the Maternity Fund. From that fund a pound could be paid to a woman at her confinement. In a year they found that the contribution of 1d. per month did not suffice to make this payment. They therefore reduced the figure to 15s. It was distinctly understood that married members should pay more than the unmarried. So far the method had worked well. It was impossible at that time to devise a permanent scheme as there were not the necessary statistics. Some years ago a special committee was formed to look into the matter, but it was then found impossible to perform any adequate scheme. Some time the necessary statistics might be forthcoming. She had been connected with the United Sisters for 10 years, and during that time many difficulties had of course cropped up. She agreed with the last speaker that the chief reason which prevented many people joining the larger societies was the prevalence of small dividing societies. She did not think that at present the poorer women would join the larger orders; the payments to be made were too big.

**Miss Edith M. Deverell**, Women's Industrial Council, Somerville College, Oxford, spoke of the rapid progress of the smaller benefit societies. They covered many more members than the larger benefit societies. Then there were the State clubs, which were exceedingly numerous in London and in the South and Western Counties; the number of women who belonged to them was enormous. Their weaknesses were their laxity, their slovenly business habits, and their uncertainty. In one case she knew a woman had not yet been paid her husband's burial money, and he had died two years ago. Then there was the fact of their instability. They were not registered, and as they divided their funds at the end of every year, or of five or seven, there was always a chance of their not being re-constituted. There was also the fact that they were very expensive, because they were not an adequate provision for sickness, and it was necessary to join several in order to adequately provide for a rainy day. Many men belonged to four or five or nine or ten. She thought there was a certain amount of unfairness in the administration of funds subscribed to by the employees of a big house; in the case of a dismissal the contributions were not returned, and it was really robbery.

**Mrs St John** recommended women to use their organising

abilities in framing rules for women's courts; they were equal in managing capacity to men. If the female courts had failed it was because of the low entrance fee of 1s. 6d. Let them charge 5s. 6d. as the men did.

Mrs Wells referred to the status of friendly societies in the United States, where they were popular.

Miss E. S. Haldane said that in her experience married members were perfectly willing to pay more than single ones. She recommended mixed courts. There was one point which they ought to see to. In England and in Scotland, meetings were frequently held in licensed premises. That was a pity.

## Old Age Insurance in Germany.

Fraulein Jastrow (Germany).

I HAVE been asked to give in my paper a few remarks about the accident insurance in Germany. As a matter of fact, it is hardly possible to speak of one of the schemes without touching the other, and I must even ask your permission to add a few words with regard to the sick insurance as well. They all form a chain of provident schemes for the working classes, of which the old age insurance is only a link.

Before going further I may be allowed to explain that the word "workers" refers to men as well as women, and that the whole insurance legislation in Germany embraces both sexes. We shall see later that it even offers special privileges to women.

Another point the Insurance Acts have in common is that they affect workers with an income of not more than £100 per year.

The first of the German insurance schemes was the *Sick Insurance*, which came into force in 1883. Besides factory workers of all kinds, it includes also shop assistants, clerks, employés of solicitors, etc., roughly speaking about nine million persons. The subscription to the sick funds is fixed in accordance with the expenses; one-third of it is to be borne by the employer, and two-thirds by the employée. But it is only the employer to whom the sick fund has to apply for payments; he is entitled to deduct two-thirds of this payment from the worker's wages at the next pay-day, or the next but one, but not later.

The legal minimum to be provided by the sick clubs is (1)

medical attendance ; (2) medicine and other remedies, appliances, etc. ; (3) if unable to work, a weekly payment of not less than 50 per cent. of the member's wages for at least 13 weeks ; (4) funeral benefit in case of death. Women in confinement are entitled to draw sick pay for at least 4 weeks.

The organisation of the sick insurance is a democratic one, and leaves at the same time much scope to friendly societies, and although the employers are legally entitled to share in the management by one-third, as a matter of fact the majority of the sick clubs are managed by working men and women. I believe it is generally acknowledged that amongst the insurance schemes in Germany, the sick insurance is the most popular and successful, and from personal experience of many years' standing I certainly concur in this opinion.

There are at present 23,000 such benefit clubs in existence in Germany. Within the first 10 years of the working of the Act, £38,000,000 have been spent on workers during illness.

The *Accident Insurance* was the next provision scheme, and came into operation in 1885. The guiding idea of this legislation was that the liability for accidents forms a part of business expenses, and is therefore to be borne by the employer only. It is the same idea which underlies the new English Workmen's Compensation Act. Whilst in England, however, the individual employer is responsible to his workman, a different plan has been adopted in Germany. The insurance is carried out under the guarantee of the Empire on the mutual system, while the employers unite in trade groups, which may include the different branches of the same industry in certain districts or in the whole Empire. The trade groups are entitled to enforce upon their members the institution of preventative measures, and they avail themselves of this privilege to a large extent, employing about 200 inspectors of their own to watch over the factories. There are many other provisions (referring to both employer and employed) intended to reduce the number of accidents, which have proved very successful. The non-fatal accidents are at first taken over by the sick funds, and by this fact the workman indirectly contributes his share towards the accident insurance. After 13 weeks' illness the trade groups are responsible for further expenses, pensions, etc. Appeal against their decision is free of any cost whatever to the worker, even if carried to the Imperial Court for insurance jurisdiction in Berlin. The accident insurance has been extended to agricultural labourers, and embraces at present about 18 million workers. Within the first 11 years

£15,000,000 have been paid to injured persons or to survivors of those killed, which, with the cost of management, and the large reserve fund, brings the contribution of the employers—for accident insurance alone—up to about £25,000,000 in 11 years.

The youngest of the insurance schemes in Germany is the *Disablement and Old Age Insurance*. You will notice that it is not insurance for old age only, but it is combined with provision for infirmity. I specially wish to point that out, as in the discussions of old age pensions, which at present excite a good deal of interest in this country, it was sometimes mentioned that in the German scheme "old age" is understood to begin at 70. That is indeed so; but it must not be forgotten that the labourer who becomes unfit for work before he reaches that age is, to a certain extent, provided for by the disablement insurance.

This Act, then, the *Disablement and Old Age Insurance*, began its working in 1891. It affects not only the same class of people as the other schemes, but has gone still further, by including two other classes of workers which hitherto were untouched by any social legislation in Germany, namely, home workers (or at least a part of them) and domestic servants. Thus this Act of labour legislation is not confined to the commercial and industrial world, but is intimately bound up with domestic life as well. It has found its way to factories and offices, to the home worker, and the middle-class house, to palaces and country residences, and marks the first step towards declaring the kitchen a "workshop." Like a factory worker or a clerk, every servant is the owner of an insurance card, a specimen of which I am in a position to show you. You will notice that it is divided into 52 spaces, one for each week of the year. On pay days the mistress has to paste over each of the respective spaces a little stamp, 20 pfennig (2½d.), which is procured from the post-office. Half of this amount may be deducted from the servant wages. The 52 spaces being covered with stamps (goodness knows by how many mistresses), the card has to be sent to the police station to be exchanged for a fresh one, No. 2 or 3 as the case may be. Taking a charwoman or a needlewoman for the day only, the mistress has to ask for the insurance card, and if she is unfortunate enough to be the first employer within the current week, she has to decorate the insurance card with the neat little blue stamp. One fine day, a smartly-dressed gentleman may be shown into her drawing-room, who will prove to be an inspector, investigating with polite indiscretion the interior of her household, inquiring as to the number of servants or other helps kept, and not even



sparing the privacy of the wardrobe by mentioning the needlewoman. If this victim of his, whom he has picked out from a great number, cannot face his inquiries with the proud feeling of civic duty fulfilled, a polite and instructive little lecture will help her to fill in the deficiencies of her social political education. Nothing more serious would result from the first trespass, even in Germany. And it must be said for the credit of German housewives, who in the beginning felt inclined to undermine the career of the little stamp in their kingdom, that they have accommodated themselves very quickly to the new situation, and are bearing their lot with dignity.

The character of the old age and disablement insurance differs from both sick fund and accident insurance, and especially from the latter. The prevailing idea was that an accident, being a sudden misfortune, involves greater calamity for the worker than the gradual loss of his capacity by old age or feebleness, which should be thought of and, to a certain extent, provided for in time of strength. In recognition of this moral duty of each individual to lay by something, the old age and infirmity insurance does not attempt to provide full means of support, but only an addition to it, which, in cases of need, might be made to suffice for a living, though on a very modest scale. At the same time, the Act imposed the duty of contribution to this fund upon the employer and employée, and upon a third interested factor, namely, the community. The Empire contributes to each annuity the fixed amount of 50 marks per annum, and pays the subscription of the workman while serving in the army or navy. It also defrays the expense of the Imperial insurance department, and makes gratuitously—as it does in the case of the accident insurance—the payment of pensions through the post-offices. For regulating the contributions and the benefits four scales of wages have been adopted, representing yearly incomes of £17, 10s., £27, 10s., £42, 10s., and £100 respectively. A pension is not obtainable before a certain amount has been contributed, namely, 235 weekly subscriptions, or  $4\frac{1}{2}$  years, as minimum to procure an invalid pension, and 1410 weekly subscriptions, or 27 years, for the old age pensions. Both periods, however, need not be continuous, but may be extended over a longer time, owing to lack of employment or other reasons. During an illness the contribution drops, but will, on certification of the sick fund, be counted as having been paid. The contributions of women who, upon marriage, give up their employment before obtaining an annuity are refunded to them, and similar provision is made for widows

and orphans of an insured worker. The disablement pension naturally only comes into consideration in cases that are not covered by the sick insurance or the accident insurance. It is to be granted irrespective of age if the insured person is permanently disabled from earning more than one-third of his or her average wages, and also to persons who may not be permanently disabled, but who for an entire year have been unfit for work. The pension is composed of—

No. 1. A basis of 60 marks per annum.

No. 2. A State subsidy of 50 marks per annum.

No. 3. An additional amount according to the amount of contributions.

Thus the lowest pension after  $4\frac{1}{2}$  years would be in the four classes, £5, 14s. 8d., £6, 4s. 1d., £6, 10s. 3d., £7, 0s. 7d. respectively. The proportion between the members' contribution and the annuity is greatly in favour of the members, the pension amounting, for instance, in Class 2, as given above, to  $5\frac{1}{3}$  times the member's subscription.

The old age pension is to be granted, without proof of disability, to all members 70 years of age. It consists of the above-mentioned Government subsidy of 50 marks per annum, and an amount of a fluctuating character according to the contributions. Thus the lowest old age annuity (after 27 years) is £5, 6s. 5d., £6, 14s. 7d., £8, 2s. 9½d., £9, 11s. in the four classes respectively.

Certain rules were provided for the transition time, allowing, for instance, an old age annuity to be drawn at once without any contribution being made towards the fund.

The management of the old age and disablement insurance is effected by the State, for which purpose the German Empire is divided into 31 insurance districts. The expenditure is, by means of careful study, estimated for a first period of 10 years, and the system of raising a fund to cover the capitalised value of the annuities has been adopted.

From 1891 to the end of 1898, that is within the first 8 years of the existence of the insurance, 381,275 disablement pensions have been granted, and 337,927 old age pensions. On the 1st of January 1899 there were 265,000 disabled and 201,329 old persons drawing annuities. The average pension of the disabled worker was, in 1891, £6, 7s. 10d., and that of the old worker, £6, 17s. 10d. £130,923 were refunded to 99,816 female workers upon their marriage in 1897, and £30,648 to 20,116 widows and orphans. The capital of the insurance amounted, on the 31st

December 1897, to £27,000,000. Part of the money is invested in workers' dwellings, in hospitals and convalescent homes, etc., and on an average the interest on the capital was 3·49 per cent. in 1897.

Taking all insurance schemes together, no less than 31 million workers were benefited by one or other of the insurance institutions within 1885 to 1896, and at present the amount which is spent for the purpose of the various insurance funds in Germany represents £50,000 per day.

These are the rough outlines of the workers' insurance schemes in Germany. To say a word about the effect of this legislation—which, up to the present, is unique throughout the world—is a very great temptation. But I must resist the same in consideration of the time at our disposal.

Mr Reeves, Agent-General for New Zealand, who spoke in place of Mrs Reeves, said that in New Zealand the claimants for relief did not have to wait till they were 70, and they could have more than £16, 16s. 7d. apiece per annum. There was nothing fluctuating about the scheme. It was passed by a Parliament largely elected by women; it was the only scheme of the kind to be found in the British Empire. Pension schemes might be divided under three heads—(1) The socialistic vision of a universal pension scheme to all, irrespective of class or fortune; (2) the scheme to aid everyone in want; and (3) the idea of merely encouraging thrift. In New Zealand it was intended to help the old and not undeserving poor to bear the burden which falls upon the poor in declining years. The best that could be claimed for it was that it endeavoured to help those who cannot any longer continue the fight. It did not deal with the aged poor exceedingly liberally—the maximum relief was £18 a year—not quite a shilling a day. But the prospect of that help being forthcoming was a stimulant to thrift. The object of the New Zealand Act was to provide an old age pension for persons of either sex of over 65 years of age. There were certain qualifications. The first was old age—the age of 65 in New Zealand would be equivalent to 60 in England. The applicant must have lived for 25 years in the Colony; absence for 18 months would be a disqualification. When the provisions of the Bill were announced, somebody said that no one but a saint could qualify for a pension. The answer was, that a person of 65 ought to be a saint. Then the applicants must be subjects of Her Majesty—not, however, Asiatic subjects, as they wished to do nothing to encourage the Asiatic emigration to New Zealand. The final qualification was, that

the applicant should be of reasonably good character. No applicant should have an actual income of more than £34 a year. Each pound in excess of that figure reduced the pension by £1; the individual with an income of £52 a year ceased to be entitled to any pension at all. The applicant might have property of £50 free of debts. Nobody who had been convicted of a serious offence could participate. A number of minor offences committed within 12 years would also disqualify. Habitual drunkenness and desertion of a family disqualified, as did lunacy. It was a new law.

At the outset 10,000 persons applied for pensions; about 1000 were absolutely disqualified; between 8000 and 9000 applications were accepted to a greater or lesser extent. The Treasurer of the Colony estimated that during the first year £128,000 would be required. Had they all qualified, of course, £180,000 would have been called for. The Treasurer had subsequently put the figure at £160,000. But this was not a heavy outlay, for the people of New Zealand were exceedingly prosperous, the revenue being £5,000,000.

The pension scheme was an encouragement of thrift, because it was an incentive to them to do something as well.

**Mr Herbert Stead** said that the figures of the Royal Commission and of Lord Rothschild's Committee were easily remembered. The population in the British Isles over 65 numbers some 2 millions. That number was divided into three equal parts. One-third was not in need of assistance, another third was already in receipt of help under the Poor Law, and the remaining third were said to be as yet not in receipt of any public help. Lord Rothschild's Committee put the maximum of persons of 65 who could require relief or old age pensions at 1,330,000. Mr Charles Booth had suggested that every old person on attaining the age of 70 should be entitled to a pension from the State. If a man, he should have 7s. a week; if a woman, 5s. The National Committee of Organised Labour had decided to adopt as its demand a free State pension for every aged person on attaining the age of 65. The pension should be 5s. a week alike for men and women. That demand was not merely backed up by the vote of the Conference, but it was unanimously endorsed by the most representative names in the British labour world. The movement had behind it the names of Mr Thomas Booth, Mr Frederick Maddison, Mr George Barnes, and the leading officials of most of the national trades unions. This demand was by no means identical with the principles of Socialism; it was endorsed by the union

representatives of Northumberland and Durham, and nowhere could there be found a more sturdy set of individuals than the representatives of those two counties. People had said that it would never do to give a pension indiscriminately to rich and poor alike, and to those with bad as well as those with good records. There was, however, that marked distinction between the demands of British organised labour and what they had heard of the proceedings in Germany and in New Zealand. They in England held that discrimination in such a matter was not required. Free education for all the children, without distinction of rank or character, was given by the State, and the State should likewise enable all aged persons to receive that small pension. There was, of course, the tremendous cost. If every aged person was entitled to 5s. a week, there would be necessitated an annual expenditure of £26,000,000. But they believed that, just as in the case of free education, though all were entitled to it, all would not avail themselves of their rights to it, and the actual cost would not be so great as that estimate. He believed that the Chancellor of the Exchequer, who had to find £26,000,000 a year for old age pensions, would exercise a salutary pressure on the other great spending departments, on the Foreign Secretary, and on the Secretary for War, and possibly by the inauguration of such a measure we should indirectly be brought one stage nearer to the realisation of disarmament.

Mrs Arthur Johnston (Oxford) considered that if the State came forward too much to supply the wants of the individual, then a great incentive to working, to striving, and to obtaining higher wages, would be taken away. She would give them an instance. On the Board of Guardians of which she was a member, a woman came to be employed by the Board. She asked 10s. a week for wages. The Board said it was too much, but they offered her 8s., with outdoor relief, which brought it up to the first figure. That was a small instance of what would happen in a large way. Another point was that no other country but England had the same Poor Law system. They forgot that it already provided for many contingencies. The State said that in many cases old people must be provided with homes and infirmaries. Already they were keeping many of those people whom misfortune had left without support. When it was stated that many people would not apply for free education, they must remember that free education would not be suitable for their children.

Mrs William Wood said that she had lived in the Colonies

since 1857. She could not speak against the Old Age Pension Fund. It would, however, have to be very carefully carried out. When she first went to New Zealand they had free emigration. They were flooded with people from the workhouses of England and Ireland. There were many serious results from that free emigration which had to be stopped. Whatever the Poor Law did it had its grievous side, for it was pitiful to look at the faces of the people who were sent out to the Colony in those days. There was a blank look of helpless, utter misery in their faces. She recommended the substitution of the old age system for workhouses.

## EMIGRATION.

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CONVOCATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

MONDAY, JULY 3, MORNING.

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BARONESS MACDONALD of Earnsliffe in the Chair.

Lady Macdonald, in opening the proceedings, said: I can only suppose the reason which gained me the honour of presiding here to-day is, that I am myself what may be called a successful emigrant.

At anyrate, when very young, I persuaded my mother to go West, and after many, many happy, busy years spent in Great Britain's largest colony, meeting constantly all sorts and conditions of women emigrants under various circumstances—in hard times and in good times, in storm and in sunshine—I do not think there is a warmer advocate for the emigration of women than myself in London to-day, always supposing such emigration is composed of fairly right material, and managed within the lines of plain common sense.

The Dean of Rochester, in one of his charming flower books, tells us that his gardener, when closely questioned as to the most successful method of growing roses, cautiously answered, *It depends*. So I, in venturing to speak of the very difficult subject of emigration, would say, *It depends*. The success of an emigrant depends chiefly, I think, on the class and kind she belongs to, and especially what her real ideas and intentions are when she walks off the landing-stage on to the soil of her new home.

I do not here speak only of the unmarried and independent female emigrant, but of wives and sisters who accompany their pioneer men into an adopted country.

The same rule applies to both. Among those I have

encountered in the New World a large proportion so land, deeply impressed with the conviction that the colony they have chosen and gone to owes them a good income for having left the dear homeland, and grumble constantly if they don't get a large advance in cash almost at once.

But, indeed, a great deal of hard work, patience and perseverance is necessarily required for success, and often a resolute forgetting of past luxury and loved companionship that are apt to be only too well remembered.

The really idle, the careless or shiftless, the mere talker and the pleasant humbug, who have been found out at home, are largely shipped off to the colony I know and love so well.

This is perhaps quite as it should be, seeing that everybody wants a chance, and we colonists owe a little help to the mother land who has fostered us all. Still, it seems unfair that the resources and opportunities of any colony should be gauged by the scanty success or dead failure with such material as this.

Again, the young woman who has been put to school all her life, and put to nothing else, is by no means a very useful emigrant. One such, having entered my service as lady's-maid, quoted Tennyson and Browning while she inflicted agonies in attempting to brush my hair; and when I humbly suggested she should put on a long-neglected button, sewed it on inside out.

Another excellent person, who had been sent out expressly to assist in a dairy farm, came to me sadly depressed, having entirely failed in her calling. This was not very surprising, however, as her past life had been spent in making ornaments of hair, and when those hideous brooches and bracelets ceased to be in fashion she was sent off to make a living by the very first opportunity. "It is astonishing," she said, with sad simplicity, alluding to the hair ornaments and the dairy farm, "how little knowing one business helped with the other."

A third, who brought with her a very large packet full of magnificent testimonials as a successful nursery governess, naturally failed, at 50, when matron of a lunatic asylum, though she declared some of her experiences as governess had led her to believe the employments must be very much alike.

Such types cannot fail to be failures. On the other hand, real and solid success is, with God's blessing, I believe to be within the reach of a very large proportion of women who emigrate alone or in a family.



I recall many, many most gratifying instances of excellent success, of useful, happy, comfortable lives, bright, easy homes and thriving families which have come under my immediate notice.

Of one young woman, for example, who, with a family of five, came out to join her husband working many long miles away, found herself with only a few shillings in her pocket, and boldly begged a loan from a comparative stranger to pay the railway fare.

An impulse of charity induced this person to give the money, for she never dreamed of any repayment. Nearly two years afterwards, however, she received a box, prepaid, by express, containing a dwarf rose-bush covered with bloom, and a pathetic little note from the woman she had befriended, saying they were still poor and struggling, but the money should be returned when they could afford it; meantime they had coaxed the rose-bush into early blossom, "so that, dear lady," the letter said, "your *kind room* should be bright."

The couple did well and prospered, and within a short time the money was fully repaid. Perhaps I ought to be able to add it was returned with a note of approval. Not so. My practical friend only sent a receipt in full and put the money in her pocket to help someone else.

It is hardly worth while to say much about domestic servant emigration, as the race is so nearly extinct everywhere, but I may first remark that, so far as my poor experience goes, the servant class in Canada is quite as useful and much less discontented there than in England.

In conclusion I must venture a word of, let us say, regret, over the fine lady emigrant, who goes out so gaily "to farm on the prairies with dear Gerald," and for the first year or two delights in the novelty, and votes pioneer life great fun, then wearies of her duties, shrinks from little disappointments, and comes home to live with her mother, leaving dear Gerald to get on alone, "because it is so dull at the farm, don't you know."

## Emigration to Canada.

Lord Strathcona, High Commissioner for Canada.

I ACCEPTED, with much gratification, the invitation conveyed to me by the President of the Congress that I should read a paper on the subject of emigration. So far as Canada is concerned it is one of the most important matters that can possibly engage the attention of the Government, of the people and of the Press. We have immense stretches of country, millions of acres indeed, yet unpeopled, and the soil is so fertile and the climate so healthy that the land only requires inhabitants and cultivation to provide happy homes for millions of people. Canada is large in point of area, yet small if the number of people is taken as the standard of comparison. You will understand this when I tell you that there are more people in London than there are in Canada, with its superficial area of 3,653,946 square miles. I shall not take up your time by telling you what Canada has done in the last few years in the way of developing its resources and extending its trade. It is sufficient to say that its progress has attracted the attention of the world; and it does not need a great stretch of the imagination to form an idea of what the natural position of the country will be when it has a population three or four times as large as at present, in view of the many sources of wealth with which it has been endowed by Providence. We offer very liberal encouragement to emigrants. Every male settler of the age of 18 years and upwards, and every female, the head of a family, is entitled to a free grant of 160 acres of land in Manitoba and the North-West. In the other provinces the land regulations are perhaps not quite so liberal, but farms can be obtained on very reasonable and on very easy terms. You will understand, of course, that in addition to its agricultural capabilities, Canada has wonderful deposits of minerals, and extensive lumber, fishing and manufacturing industries.

The classes we need in Canada are persons with capital, farmers, farm labourers and domestic servants. We do not encourage any large emigration of professional men, clerks and others following the lighter callings, or mechanics or general labourers, unless there are some exceptional circumstances in connection with each case. The voluntary emigration and the supply on the spot are signally sufficient to meet the requirements of that kind, but there are always openings available for good,

hard-working men and women. Such people will be welcomed in every part of Canada. They will not find themselves "strangers in a strange land," but amongst fellow-subjects of Her Majesty, as proud of their sovereign and of their birthright as if they had been born and brought up in any part of the United Kingdom. However, the question to be discussed, as I understand it, relates rather to the emigration of women than to the general question, and I shall therefore chiefly confine my remarks to that part of this very important subject.

The greatest requirement in the way of female emigration in Canada is for domestic servants, not so much, perhaps, for the higher grades of servants, as they are known in England, but for young women with a knowledge of housework and domestic matters, who are prepared to make themselves generally useful. Go where you will, it is the same story—Send us domestic servants! This applies to the towns, and to the country districts as well. On the whole, I believe servants of the class mentioned receive higher wages than in the United Kingdom. This is the case in Eastern Canada, and the wages are still higher in the West. The conditions of life are naturally very much the same as here, except that there is more freedom and a greater prospect in the future. It used to be the custom for ladies to advance the ocean passages of servants, but they have largely given up that practice, for the reason, so I am told, that the girls frequently get married before they have time to repay the money—a contingency that must always, I suppose, be kept in view.

It goes without saying that the emigration of women must be conducted on different lines to the emigration of men or of families. We never encourage young women to go out alone. It is much better for them to take advantage of the parties that are arranged frequently during the season by the United British Women's Emigration Association, or by the Emigration Committee of the Society for the Promotion of Christian Knowledge, under its efficient organising secretary, the Rev. John Bridger. Both these societies provide the necessary supervision on board ship, and work in conjunction with the ladies' committees and agents in the different provinces of Canada. The great complaint in Canada, however, is that although many women arrive in the course of the year, the demand for them is so great that they rarely get further west than Montreal or Toronto. In addition to the ladies' committees, the Government agents in the different parts of the country are always ready to advise and assist persons who may apply to them in getting employment.

These arrangements are good so far as they go, but I am inclined to think that a great deal more might be done to attract domestic servants in larger numbers to the Dominion. We want immigration committees in every electoral district or county in Canada. If these could be organised, we should have the machinery for attracting immigration of the kind that is needed and for dealing with it when it arrives. The committees would provide the supervision and the sense of safety that are so necessary. Their work in conjunction with the formation of parties in the United Kingdom would, I am satisfied, tend to solve the difficulties now experienced, arising largely from the unwillingness of young women to leave their families and start off on a journey more or less long without knowing exactly what they will do when they arrive at their destination. I trust also that the Government may, in the near future, see its way to adopt some system of assisted passages for domestic servants going to Canada, because this class of young women is not, as a rule, possessed of much money.

It is only right to say that there is no great demand in Canada for young women other than domestic servants. The requirements for governesses, companions, nurses, and those desiring clerical employment, are fully met by the local supply. I have watched with much interest the discussion that has been taking place in the Press relating to emigration of another class—that is, young women who have not been trained to look forward to the probability of having to get their own living, but who have had that necessity forced upon them from one circumstance or another. It has been suggested that training institutions might be provided for their benefit in the Colonies, the institutions to be self-supporting, or assisted by private or public subscription. While the matter is deserving of every consideration, and, I am sure, will receive the attention its importance merits, it is not regarded by those practically acquainted with the subject as likely in itself to solve the problem. I am inclined to the opinion personally that, in any case, it would have to be worked out in conjunction with the ladies' committees already referred to. Until the question of the emigration of women is taken up by women in the different colonies, we shall never have so large a movement as the Colonies would like to see. Perhaps the matter may be considered of sufficient importance to form part of the programme of the International Council of Women. There is no reason why women should not take as important a part in the development of Canada and the Colonies as the sex

which have hitherto largely monopolised the work, and I hope that the consideration of the question will not end with the discussion to-day.

There are a number of delegates from Canada taking part in the business of the Congress. Perhaps if they were asked by the Council they would undertake an inquiry into the question of female immigration on their return to the Dominion. The result of their investigations could not fail to be of great interest and value, and any recommendations they might make as the result would certainly receive every consideration from those interested in the matter, both in the United Kingdom and in Canada, and I should be much disappointed if some satisfactory propositions were not the outcome of their deliberations. Any report they might make would receive the sympathetic attention of the Government of Canada, who naturally regard the matter as one of the greatest possible interest to the country generally, and would, in consequence, assist in any way they properly could such an investigation.

I believe that in some quarters in this country the question of the emigration of women, especially of the domestic-servant class, is not popular. This arises from the fact, so I am told, that, owing to the many other employments available for women, the difficulty of obtaining domestic servants is becoming greater year by year. I notice, however, in a recent report presented to Parliament by the Board of Trade, that even in 1891 as many as 1,748,954 women and girls were employed in the United Kingdom in domestic service, and that it is not only the largest women's industry, but the largest single industry for either men or women. The publication of these figures, and of the wages given to domestic servants, does not, however, help those who want servants to find them, and I can quite understand that in some quarters there may be a feeling of the nature I have mentioned. At the same time, it is no use overlooking the fact that a considerable emigration of women does take place. For instance, the Emigration Returns for the year 1898 show that, exclusive of children, the emigration of women numbered over 51,000, of which 20,000 were married and 31,000 unmarried. The figures also prove to a certain extent my contention that single women do not emigrate so much as young men. For example, from England last year the number of single young men emigrating was 33,438, while the single women numbered 12,141. From Scotland the figures were 6157 and 2648 respectively. In Ireland 16,300 young women emigrated, as against 12,500 single

young men. This arises from the number of Irish girls whose passages are paid by their friends in the United States, and who go out to join their relatives. Therefore, whether we like emigration, so far as it concerns women, or not, it is sure to take place, and is likely to increase; and it becomes all the more important that the movement should be wisely directed, and to our Colonies as far as possible. And further, that it should be conducted under supervision, and under proper arrangements in the country to which the young women may proceed.

I am afraid the time allowed to me for my paper is about exhausted, but I trust I have been able to show you that Canada offers great opportunities for domestic servants of a suitable character, and that they may be encouraged to go there with the assurance that every possible arrangement will be made to procure them comfortable homes, and to ensure their successful settlement; further, that the importance of the subject of the immigration of women is thoroughly appreciated in the part of the Empire which I have the honour to represent.

## Emigration as it affects the Indo-Europeans.

**Mrs Van Zuylen Tromp (Holland).**

I HAVE been asked to treat the subject of emigration from the standpoint of my experience of the Indo-Europeans. The term "Indo-European" has a special meaning in our language. From the earliest time we have had in our East Indian colonies a rather numerous caste of Indo-Europeans, the progeny of European men (mostly Dutch and native women). By intermarriage and renewed crossing with the natives, this caste gave birth to a mixed human race, which is constantly increasing. If these Indo-Europeans have the good luck to get a more or less scientific, and, at the same time, a practical education, with the result that they are placed in governmental service, or if they attain a well-to-do position in some agricultural, commercial or industrial business, they are no longer reckoned to belong to the Indo-European caste in particular, and they are mixed up with the pure European society in general.

But the greater part of these Indo-Europeans lack the good

fortune to thrive in life; they are forced to occupy minor places in governmental and private offices, or, not being able to earn a decent living, are reduced to penury.

Their only escape from the latter fate is to resort to the life of a native, whose needs are very few, and then they can, at all events, earn their daily bread (in this case their daily rice) as a coolie, which means an ordinary day labourer.

Some few among the Indo-Europeans adopt this course, but the greater part, those who have the pride of European blood in their veins, prefer the starvation of a clerk's existence to the life of a well-to-do native.

This pride was, till lately, so dominant that they even disdained to learn any handicrafts, fearing to lose their dignity and their title of "Toewan" (name given by the natives to the progenies of a fair race), but happily in our days they, too, have grown more democratic. Some philanthropists have erected mechanical arts schools, and the Indo-Europeans themselves have now united in a confederation called "The Indian League," the aim of which is to promote social welfare by means of co-operation and copartnership, and to try to induce the Government to improve the existing technical schools, and to open new ones, in order that those born in India, and materially obliged to remain there, may get sufficient education to participate in the advantages so abundantly offered by the immensely rich and fertile country.

For this caste of Indo-Europeans emigration is of little or no value, because it is not another country more favourable for their capacities which they are in want of, but rather the opportunity to profit from their own country. Removing to another part of our archipelago, or even to some other region, would be of no use to them.

Emigration of any importance from the East Indies to other countries is, as far as I know, only practised by the natives of Java. This island, being very fertile in productions of the soil, but still more so in population, does not offer means of living enough for all its inhabitants. It has a large number of natives, who do not share in the profit of the rice-fields, and who cannot always find sufficient work. Several of these Javanese regularly remove to one of the other islands under the Dutch Government, where their labour is wanted; some others go to New Guinea, or to our West Indian Colonies, where they, as well as the British Indian coolies, supply the need of natives for husbandry.

Though emigration was a great benefit to the emigrants, as well as to their new country, still I think the emigration of our Indian subjects to countries beyond Dutch territory must not be made too easy, the more so as there are several parts of our own Colonies in want of labourers.

Another emigration of smaller dimensions takes regularly place from our Island of Borneo to Singapore.

The natives of Bantam—the western part of Java—emigrate to Batavia or Tundjong-Priok, and the Madurese to Soerahaja, to work at the harbour or at the warehouses till they have saved a little money, and then go home; and so the Bandjarese (that is, the native of South-Eastern Borneo) goes with the same aim to Singapore.

This was, however, a purely voluntary emigration without the use of recruiting agencies; and though, of course, the Government takes care of its subjects' interests by means of its Consul-general, these emigrants never require any particular measures to protect them, as is often the case with the Javanese emigrant labourer already mentioned.

But there is another kind of emigration to the Straits Settlements against which the Indian Government is waging war without being able wholly to suppress it, namely, the exportation of young women from Java to the town of Singapore, with its numerous common-houses. This very lucrative traffic in humanity is generally carried on by Chinese with the aid of the natives, and it is sincerely to be hoped that these shameful proceedings will soon be brought to an end.

As to the emigration from other countries to our East Indian Colonies, the whole archipelago is crowded with a numerous Chinese population, most of them born in the Colonies, very often the progeny of Chinese men and native women.

This home-bred Chinese population is regularly augmented by new supplies from China, while only a very few, who have grown rich, go back to their own country.

From the beginning of the Dutch settlement in India, these Chinese immigrants have been very useful to the Dutch Government. They are intelligent and active, excellent merchants and craftsmen. But on the other hand they have not had a beneficial influence on the welfare of the natives, who, being on the whole very careless and incautious, are shamefully taken advantage of by the Celestials. Their skill in most handicrafts and in commerce makes competition impossible. They oppress the natives as money-lenders, and they spread the use of opium.



The Government should endeavour to reduce the immigration of the Chinese to a minimum.

Quite another thing is, of course, the supply of the necessary number of Chinese labourers by contract for our mines. The natives of our archipelago are less fit for mine work than the Celestials. On the western coast of Sumatra, and in the private coal mines of East Borneo, the use of Javanese labourers has proved to be disadvantageous. For the tin mines of Banka, Bilston and Sinkess, Chinese are used, recruited at Singapore or in China. The planters in Deli prefer Chinese, too, for the principal work in the tobacco fields, but for different other work they make use of native emigrants from British India, who are also employed in the coffee plantations on the west coast of Sumatra.

Emigration is a great boon to China, and it seems to be so too for some parts of the British Colonies, where the soil does not yield food enough for all its occupants. We profit by the same emigration, as it produces the necessary quantity of generally very able labourers. The very great carefulness of the British Government for its subjects, even in foreign countries, is, however, often a source of difficulty; this we especially experience in our West Indian Colonies. Though good care ought, of course, to be taken, as I mentioned above, concerning our own subjects, yet too strict requirements about *home, food, medical assistance* and so forth may cause an increase of the daily expenses beyond the value of the labour, which takes away the benefit of emigration with regard to European colonisation. The Indian Government is now making an experiment with agricultural colonisation of Europeans and their descendants. Years ago the struggle for life in Holland made people think of emigration to the Colonies, where magnificent mountain lands and fertile islands seemed only to wait for the cultivating hand; but difference of opinion gave birth to a number of pamphlets from its defenders and its antagonists. The latter pleaded the impossibility for Europeans to work by daytime in the open fields under a tropical sun. Among the defenders were very able professionals, who scientifically proved the possibility of acclimatisation, and also practical men who, after having lived a long time in the tropics, and seen the Europeans at work there, may be supposed to be able judges. Among these I count my husband, who for 21 years has been an officer of the Royal Indian Engineering Corps. He maintains, after his observations made on his soldiers, that manual labour at suitable hours, and not too long together, is rather beneficial than otherwise for the European constitution. During the siege

of the Achem-Kraton (that is the fortified palace of the Sultan) there was much illness among the troops, but astonishingly less among the engineering corps, who worked hard day after day, than among the other soldiers. He is, however, no promoter of emigration on a large scale of necessitous Dutch for colonisation in India, but he thinks the Indian Government is on the right road now, by trying to create agricultural colonies, populated either with pensioned soldiers and their families, or with the paupers of the Indo-European caste.

According to the latest reports, this new colonisation promised to be a success, and, if so, this might be the origin of a well-to-do Indo-European middle class, which should doubtless be a great boon for the whole country, for if in the far future the Indian archipelago, or some of its parts, should have self-government, the most complete intermingling of the different races would of course be most desirable.

I could say much more on this subject, but I am limited to the allotted time, and I will therefore conclude with the following thesis:—"Emigration is one of the most useful means to restore the equilibrium between labour and production in the different countries of the world. Emigrations are of course the result of circumstances, but to have all the profit they may bring with them, the Governments of the different nations must necessarily guide them wisely and cautiously."

## Emigration to South Africa.

**Miss Robinson (Great Britain).**

IN the few minutes allowed for this paper, I should like to draw attention to the peculiarities of emigration to South Africa, and the special opening it offers to women other than servants.

Much as I sympathise with the Cape mistress in her servant trials—for I shared them myself for 17 years—I do not think that a wholesale emigration of servants would remedy them, or in any way be advisable. Servants are too much united in England for it to be a crying need to expatriate them. Cape ladies do not want bad servants, but good, well-trained ones; and the mass of them cannot afford to pay high enough wages to make it worth while for a well-trained English girl to give up her home, her friends, her country, to come out to South Africa.

Girls who have had little or no training are no more good there than they would be in England, and girls without friends are hardly wise in coming to a country where they are unprotected and have nothing and no home to fall back upon.

Then the houses in which a good English servant would find herself comfortable are very few, and the English servant is one of the most conservative of human beings. Two English girls came out together, well recommended, as cook and house parlour-maid, asking £2, 10s. and £3 a month, with passage out. The housemaid could not lay a table, and her notions of waiting did not include handing plates on the left hand, while the cook was a *very plain one*. Still, that might have been got over. Cape ladies are most capable themselves, and very willing to teach their servants. But these found their bedroom was not in the house, but in the yard, and on the ground. They were terrified at every sound, and horrified at the idea of being outside the house. In consequence they did not settle. They put an evil interpretation on every difference in customs, said their mistress was "Dutch," with a sniff, and in the end their master had to say they might go without notice. They got places at once, for such is the dearth of domestic help that ladies will take anyone rather than be left without help.

The houses also do not allow of separating the white and coloured servants, and the white being unwilling to do dirty or hard work if there are coloured ones to do it, the two races naturally do not get on together, and the mistress finds she must have all of one colour.

Many ladies have tried importing servants, but rarely with success, for they hear of higher wages and easier life up-country, and they have no hesitation in breaking their engagements and going off, with or without provocation, at a moment's notice. They seem demoralised by the freer and easier life, and think they can do in a foreign country what they certainly would not do in England. The mistresses rarely prosecute, for that would be waste of good time and money. Certainly a few have come out and done well, but they are rarely the nominated ones whose passage is free, but those who have paid their way out for some special reason. I think I have shown sufficient cause why the Cape mistress will not get the desire of her heart, viz., a well-trained English servant, and yet she most terribly needs help, and the question is, where can she get it?

My experience says that there is room for the woman above the servant class, if only she be willing to do domestic work.

For nine years I had the pleasure of helping to place women of this class who really have been benefited by coming to a new country. During this time about 300 women passed through my hands, and I kept a slight record of what took place. Wages varied from £1, 10s. to £6 a month, but the average was £3, 5s., and this for the same work as in England they received £10 or £12 a year, or even "a comfortable home." Clothing is not much dearer than in England, for light, cheap materials suit the country best, and so they gained in money. Twenty per cent. married, and most of them in a far more well-off rank of life than had they remained at home. Only two were absolute failures, but a few who came out for health did not regain it, because they had come too late. Still, on the other hand, many who would have been but "creaking doors" in England were able after a little time to do a good day's work. Then the work required! It is nothing more than these same women did regularly at home in their own houses—helping the servants and looking after the children. This last is by far the more important. Cape ladies will do anything to have a white woman with their children, for the coloured girl is careless, very untruthful, and not nice in her habits, and I had numbers of requests to let people know when I expected a fresh batch.

The smallness of the houses, detrimental to the servant's comfort, brings the mother's help and her employer into closer companionship, and most of the girls saw any society that came to the house. In more than one case she was taken to the Government House receptions with her employers, and so obtained glimpses of life that would not have fallen to her share in England. Then as to governesses. The governess is often a very important personage. I knew one who was on a Dutch farm, where the parents gave her and the children separate meals in order that she might teach them to be like ladies; and on Sundays she collected the farm hands and held a service with them. Another made herself so valuable that when last I heard of her she was running a store in a Kaffir location in the Transvaal in addition to her more professional duties.

On the other hand, you may have mutton chops and rice three times a day for two years, and sleep in a room with a smeared earthen floor, as one lady did who went to the Karroo for chest delicacy. But at the end of the two years she was strong and able to take up work anywhere. Often the help or nursery governess has a horse and plenty of time to ride it; but then on an emergency, all the servants, perhaps, leaving in a temper, she would have to

work hard and cook the dinner, and till help could be obtained, the more versatile her talents the better chance of success.

Another item to promote success is not being too conservative in thought and habit. It is no good to go with the English idea that you are a heaven-sent missionary to the benighted colonists. An energetic, sensible, fairly-educated girl or woman is a boon to a hardly-worked mistress up country; she becomes, after she has proved her worth, a friend of the family, sharing their joys and troubles, and perhaps finally marrying and settling down near her Cape home. On the other hand, the new conditions of life are likely to be very upsetting to the emigrant. A girl has lived a narrow life in a quiet home and then decides to emigrate. She is first thrown into ship-board life, which is a most unsettled experience; she has nothing to do but gossip and amuse herself like the rest, and she regards it too seriously and becomes unsettled in her ideas. She hears many contradictory accounts of the place to which she is going, and disparaging remarks on the people, their ways and customs, and not realising that most of this is said in idleness, she takes up opinions from which it is very difficult to move her. Again, when she lands, she finds the terrible uncertainty of obtaining work which she experienced in England has vanished, and now she can go from one employer to another, secure in the knowledge that the work she has to offer is in tremendous demand, and that, if even her last reference is unfavourable, the new mistress will optimistically think that the fault lay as much with employer as employed.

There is one point I think ought to be well weighed in connection with any emigration scheme. These emigrants were personally received and cared for. Being a small number I was able to attend to each case, to write letters and send telegrams when needed, to find places among my own immediate circle, or through their means, when the girls first landed.

A large scheme would not, I fear, answer now. The community is too small to absorb workers by the shipload, but a personally worked one, in which every emigrant went to somebody who would be personally responsible for her, and take the infinite personal trouble and interest that is requisite, would be a success. The work is nevertheless discouraging, for the lack of training at home leads the women when emigrating to have very loose ideas of the meaning of contracts, and also to a lack of patience on their part with their new surroundings and ideas, which results in only the best of them keeping their first places any length of time.

Still, the truest philanthropy is to bring work and workers

together, and in this case both are to be had, and it does seem to be losing a chance of really helping women not to develop this opportunity.

## Emigration to South Australia.

**Mrs Gawler (Hon. Delegate for South Australia).**

I HAVE been invited to give some information on the subject of emigration, or, as we in the Colonies call it, immigration, to South Australia. I must begin by stating that it is some years since either males or females have been sent out to settle there. I am unable to give statistics or dates, as I did not know that I should need them. For many years the influx of men, women and children continued, many ships full arriving each year. The emigrants readily found employment, and received good wages. These excellent emigrants form the working strength of the colony, and are in the position in the present day to stop further importation of workers. The working men, who have largely gravitated to the cities, and who have considerable influence over present legislation, oppose further emigration on the ground that there is no room for more workers.

Had they any foresight or education in political economy they would take means to supply the country with settlers who would turn the otherwise neglected land to account; by which means their adopted country would be benefited with advantage to themselves. But this course cannot commend itself as yet to the working man, who is no prophet, and whose political horizon is limited by personal interests.

I am specially required to state what was our system for receiving women emigrants. We started a servants' home, under an influential committee of ladies and a valuable matron, and we then applied to the Government to give us full control of the women who arrived in each ship. This they readily agreed to, and while emigration lasted we received in the home nearly 4000 young women. At first we found that a few of them came to carry on a vicious course of life in a new sphere. I need hardly say this class of women was quickly reported on and prohibited. We then got into communication with the Committee of the Female Emigration Society in London, who gave us from that time their full support, and kept the ships supplied with excellent matrons.

The latter selected the sub-matrons from the better class of the women under their charge, who, on arrival, if recommended by her, received a gratuity from the Government. On arrival in Adelaide, the Government sent an officer with the matron of the home down to the ships to bring the girls up direct. The numbers varied from 50 to 80 or 100. The train was drawn up at the wharf, and cabs brought them from the station to the home, where our committee met them, entered their names, and day after day attended the offices to which the colonists came to hire servants. Friends and relations who had *nominated* the emigrants for free passages were admitted to claim them. The scenes were most amusing at times. When the emigrants of the past came to claim her sister or cousin, a look of dismay would show her first impression of the new-comer, who looked dowdy or whose manners were dull and inexperienced. But perhaps the memory of what she herself was when she arrived brightened her up with the hopes of a like transformation in the new girl. All girls had to remain until they were hired. Before the friends could take them out, we had to be very much on the alert to keep spurious employers out of the home. At one time old Irish women would try and claim girls, describing themselves as an "ould aunt" or relation, but as their manner roused our suspicions, we compared their account of kinship with that of the girl in question, and in no case did they agree. We thus frustrated the evident design of the claimant. Another class of employers we were very firm in rejecting, viz., publicans. We persuaded the immigrants not to enter such service. We found the new-comers very grateful for the protection offered by the Servants' Home, to which they were always welcomed on leaving their places. The matron was very popular, and befriended many who needed protection and friendship. She persuaded most of the girls to give her some of their wages on leaving their places, and by investing these sums in the savings bank she made them thrifty and saving—some saved from £50 to £120. When possible, we used to spend the first or second evening with the girls before they dispersed, so as to prepare them for their new life, and to try and persuade them to begin it in other strength than their own. We had many happy experiences with these girls. The public trusted us, as they saw we were trusted by the Government, and we had very few, if any, failures.

We have sent in accounts for the Government to pay, amounting now and again to nearly £1000 in the year. We were

liberally treated, for they knew how much trouble we saved them. Now domestic servants come from the families of these immigrants, and there is no need for a further supply from England.

That immigration was a success was shown by the anxiety of those who settled in the Colony to persuade their relatives and friends to share their good fortune. The Servants' Home died a natural death when the supply of servants was drawn from the homes of the old settlers. I think I need say no more on this subject, as in South Australia immigration is a thing of the past.

#### DISCUSSION.

Mrs Parker (Winnipeg) opened the discussion with a short paper on the conditions of emigration of women and girls to Canada, and of the great openings that existed for it if wisely directed. Mrs Parker advocated the appointment of reliable women agents to recruit the emigrants, and spoke of the difficulties which had occurred through unsuitable or vicious women finding their way to Manitoba and the North West. She insisted on the necessity of insisting on two great qualifications in the women who go to Canada. First, irreproachable moral character; and second, vigorous health of body. To overlook either condition was unfair both to Canada and to the immigrants, and it was pitiable to see the suffering of inmates in hospitals and homes who should never have come out to a country where climate, though magnificently healthy, is unquestionably severe, and where the conditions of domestic service must often be rough. It was unfair to a new country to throw on them the support of such persons.

Mrs Parker paid a tribute to the good work done by the United British Women's Emigration Society, and pointed out that there were new homes in Montreal, Winnipeg and Vancouver to receive and watch over the interests of all women immigrants who arrive.

The Girls' Home of Welcome in Winnipeg is due to the generosity of Miss Fowler, who gives both her money and herself to the good work, and where work is supplemented by a Government grant. During the two years of its existence, 329 girls and women have availed themselves of it. Most of these had situations found for them, and all were met at the station, usually by Miss Fowler. Those who had loans to enable them to emigrate have paid back their loans faithfully and well.

Mrs Parker concluded her paper by saying: The whole system



of emigration might be revised, with profit to both Canada and the countries concerned, especially in reference to England, and those people of whom Carlyle wrote, as the "saddest sight that fortune's inequality exhibits under the sun, the people willing to work but unable to find it." Surely the time had come when it was possible to solve this difficult problem, and to still this "bitter cry" by well-controlled, liberally-devised emigration. She firmly believed it would be far better for Canada when the women they so much needed came out with their *own* families, bringing home with them, and so at once blending their sympathies, as well as giving their labour to the country of their adoption. If these, the respectable working class, came out, there was everything to help them on to competency, if not to wealth, and if they were possessed of the two *indispensables* mentioned, sound morals and sound health, they might confidently look forward to the Canadian nation taking her place in the coming golden age of righteousness and peace—"by prophet bards foretold."

The Hon. Mrs Joyce said emigration should always be the wise *distribution* of the individual to that part of the world which requires the *contribution* from the motherland or fatherland.

The *Revue des deux Mondes* pays a graceful tribute to the genius of the English people for colonisation.

The emigration of women will naturally attract the attention of this enormous Congress of women workers, because it is one of the matters which, without any special law-making, calls for associated action amongst women.

There is probably no subject upon which there is more direct action from woman to woman, than in the advice given by an educated woman to her hard-working sister, who has had so much hard drudgery that she hardly knows that one Victoria is in Australia and the other in British North America.

It has been the work of years to educate public opinion to the belief that if we take any *responsibility* for *selection* we must select the best and most suitable women for distribution. Any stimulated emigration but that of the most fit is unpatriotic and vicious. There should be no blemish—moral, mental or physical. Every selected emigrant should have supplied testimonials of character, capability and physical fitness. Such an emigrant should be protected from door to door, and carefully delivered to a colonial secretary who has undertaken the responsibility of reception.

It might perhaps be a subject worthy of discussion to consider the points at which *combined* effort could *achieve* the most

in the way of protection for womenkind. In old days, 50 years ago, women used to be sent anyhow.

Public opinion crystallised into a society, with which the name of the Hon. Mrs Stuart Wortley was associated, brought pressure to bear upon shippers and Governments, at the time when large numbers of young women were required for the Australian Colonies.

Their respective Governments arranged to provide separate accommodation for each sex, and to send a certificated matron in charge of single women.

Whenever free emigration re-opens for any colony, this point should be watched. If the advent of women is so necessary that a grant of £50,000 is voted from any colony, those women should be taken over in the best order.

Latterly, the West Australian Government has been the only one offering free emigration. They have carried out their work most thoroughly, helping to pay for a collecting-house in England, providing separate quarters on board, employing a good matron.

The Queensland Government are now sending out free emigrant women. They separate the sexes, but they do not employ certificated matrons in the emigrant vessels. We hope for improvement on this point. They provide a depot and matron for reception on landing.

Combined pressure from emigration societies has this year been used in inducing shippers to employ stewardesses in third-class quarters for female passengers. Woman's influence can be brought to bear by employing only those vessels which carry third-class stewardesses.

The Government of Cape Colony pay half fare as an assistance to employers to obtain useful women, but they do nothing in the way of a reception home.

The very interesting paper contributed by Miss Robinson refers to the opening for a superior class of women in South Africa. For many years I had the advantage of her co-operation as the secretary of the United British Women's Association. Over 300 ladies and middle-class women have been fitted into situations as teachers of high and elementary schools, whilst many nurses have done good work with their patients and become absorbed into the family life of South Africa.

The British South African Company have made a grant of £500 to the emigration association which I represent (the United British Women's Emigration) to be employed by way of loan to assist useful women to Rhodesia.

As regards Canada, it is a country which specially suits European emigration, and which attracts by its liberal hospitality, by its splendid railway system, by its surveyed lands, by the temperate and religious character of its people. The Government have a splendid depot at Quebec, and give some support to reception-rooms up country, but for Canada emigration societies have to pay their own matron.

The point at which all Europe might combine would be in obtaining some assistance for "requested emigrants" going to the North West and British Columbia. The country never can be peopled without women. At the present moment a bonus is given of £1 on women going to the North West, but by a short-sighted policy I believe shippers can get this bonus, whilst it is denied to emigration societies.

Now emigration societies have their own reputation at stake, and consequently are careful about the characters of those they select, whereas shippers are concerned only with quantity, not quality. Combination amongst emigrationists might possibly get this bonus paid to the societies whose colonist forms necessitate certificates from reliable referees. The United British Women's Association, who have their office at the Imperial Institute, make part loans to their nominees; they work on robust principles, their philanthropy can be trusted; they get a larger percentage of repayments than any other society. The peopling of any new country must be dependent upon the exodus from the old country, those of the same faith and same flag have the strongest ties, the newcomers are less lonely, and the best traditions of the homeland are transmitted to its sons and daughters over the sea. In wisely conducted emigration we are all making history and building empires.

**Miss Whitaker** (San Francisco) gave a note of warning that "decayed gentlewomen" were not the kind of emigrants required in California.

**Miss Ross** urged all inquirers to ask for information at the Emigrants' Information Bureau, Broadway, Westminster. She would like to see some system introduced by which educated women could be induced to go out to the Colonies and assist officers of societies already represented there.

**Miss Catherine Webb** declared that there were thousands of young women, apart from the class suitable for work as domestic servants, who would considerably better their position by emigrating. She referred to the class which, through sheer force of circumstances, drifted into the factories and workshops. Training homes for them might be established in the Colonies.

**Mrs Conybeare-Craven** hoped that parents of well-educated boys and young men who were sending their sons to ranches and the great farms in the Colonies would send a sister with them. It was nonsense to think that girls could not endure hardships. The leavening influence of a sister was immense, and the speaker had seen such sad examples of young fellows having gone to the bad solely on account of not having the companionship of a sensible, plucky sister.

The **Earl of Aberdeen** said that he desired to offer hearty concurrence with what had been stated regarding the desirability and advantage of sisters going out to the Colonies to "keep house" for bachelor brothers. Their influence, not only on their immediate surroundings, but on the community which they joined, would be in every way beneficial. Nor need parents have apprehensions as to the "roughing it" which their daughters might encounter. No doubt a certain amount of hardihood and patient pluck would be brought into requisition, but the "roughing" would not, either in the physical or moral phases of life, be such as any well-brought-up girl would or should shrink from.

He based his opinion not merely on general observation, but from experience gained during frequent residence on his ranch in British Columbia, many of his neighbours there being young English bachelors of education and social standing.

In conclusion, Lord Aberdeen referred in cordially appreciative terms to the fact that the chair was so appropriately occupied by Lady Macdonald.

**Mr J. Jervis**, who had spent 40 years in India, and **Miss March-Phillipps** also approved of the sending out of sisters with brothers.

**Miss Smith (Leicester)** asked for particulars as to the conditions of life of domestic servants in Canada.

The **Hon. Mrs Joyce** said that all round conditions were far more favourable than in England; they had more liberty, and were paid a higher rate of wages.

**Miss Fraser** thought the formation of industrial homes in the Colonies very desirable. There ought also to be more combination among various societies interested in emigration.

**Miss Morris** suggested that emigration for educated women should be encouraged by Government. Provision should also be made for their return if the country was found unsuitable or the health of the women failed.

The meeting then terminated.

## PROTECTION OF YOUNG TRAVELLERS.

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SMALL HALL, WESTMINSTER TOWN HALL,

MONDAY, JULY 3, MORNING.

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MISS LIDGETT in the Chair.

Miss Lidgett said that the subject, at least in its present form, was comparatively new. It was no new thing, indeed, for great movements of population to take place. Whole tribes, with their families, moved together, as we read, many hundreds of years ago, heedless of the language or the customs of the weaker races in whose countries they intended to set up their homes. The movements of population is as inevitable in our own time as it was then. The increase of great cities, improved means of travelling, the impoverishment of country districts, and also a restless spirit, drew men and women from their old homes to great towns or to foreign lands. There is hardly a family in England that has not a son in India, in Egypt, in South Africa or America. Women and girls also leave their homes to seek a living abroad. The danger arises from their travelling one by one. They go quite unprepared for the accidents of the way, many having never seen a large town before. Bewildered by new scenes, new ways, and still more by foreign languages, they too often lend a ready ear to anyone who seems to understand them, and who offers to help them. Many sad stories could be told of these unwary travellers. During the last 25 years societies have been founded for their protection and guidance. One of the first was the *Union Internationale des amies de la Jeune Fille*, founded in 1887 by Mme. Humbert of Neuchâtel and other ladies. In England the work first carried on separately by the Female Passengers' Aid Society and the Young Women's Christian Association was definitely undertaken as its sole object by the

Travellers' Aid Society in 1885. In close co-operation with this was the Jewish Ladies' Association for the protection of women and girls. We have also a representative of another work founded in 1896, *L'Œuvre Catholique Internationale pour la Protection de la Jeune Fille*. For Catholics, for Protestants, for all, there is a network of agencies extending round the world, which, with exact and vigilant working, should guard against the dangers of ignorance and inadvertence.

But beyond the reach of all existing agencies or efforts, a highly-organised and lucrative trade is being carried on with its agents visiting the scattered villages and farms of Europe, east and west, making friends with ignorant girls, assuring them of profitable openings in some great city not too far away. The journey soon carries its victim out of the sound of her native language, and places her entirely at the mercy of the agent, who then disposes of her as it may suit him best. We were told at the International Congress on the White Slave Trade<sup>1</sup> that in one street of Buenos Ayres there were 2200 girls in disreputable homes, brought from all parts of Europe. But the same kind of report might come from Rio de Janeiro, from Constantinople, Cairo, Port Said or Singapore. It is certain that these girls had not deliberately travelled so far with the intention of arriving at such places, but had been beguiled by the promise of well-paid work, and had been sold into slavery. Some definite suggestions would be made before long as the result of the White Slave Congress. But as yet the time seemed far away for rest or satisfaction that all necessary steps had been taken. There was one consolation when thinking of this most cruel evil, that the fight against it had banded together men and women of many countries, who in this matter were of one heart and one mind. Some of the pioneers in this work had gone to their rest, and others must always be ready to fill up the ranks, and with fresh energy and unceasing vigilance to carry on the war, working hand in hand with comrades all over the world.

Mlle. H. de Glin (Switzerland) read the following paper :—

MME. LA PRÉSIDENTE.

MESDAMES, — L'Œuvre dont j'aurai l'honneur de vous entretenir—très brièvement, il est vrai, puisqu'il ne m'est accordé

<sup>1</sup> The International Congress on the White Slave Trade, held in London on the 21st, 22nd and 23rd of June 1899, at the invitation of the National Vigilance Association.

qu'un temps fort court pour mon exposé—m'a semblé avoir sa place tout indiquée dans ce Congrès, puisque, fonctionnant par des femmes et ayant pour but la protection de la femme, elle est une œuvre éminemment *féministe*; non pas de ce féminisme qui voudrait nous faire dépouiller toutes les grâces de notre sexe, nous faire abandonner notre poste d'amour et de dévouement effacé auprès de nos berceaux et à nos foyers bénis. Non, nous voulons laisser à la femme son rôle incomparable, nous voulons qu'elle reste avant tout l'épouse et la mère, mais l'épouse vertueuse, la mère prudente et éclairée. Le féminisme que nous voulons—et que vous voulez sans doute avec nous—tend simplement à assurer à la femme le développement normal de sa situation dans la société, sans la viriliser, sans en faire une copie de l'homme; elle ne pourrait que perdre au change, puisque, le poète l'a dit, "si l'homme est l'abrégé de l'univers, la femme est le ciel de ce petit monde." Nous ne voulons point notre sexe ignorant, nous ne le voulons point malheureux, nous ne le voulons point déchu et dépravé, et c'est pourquoi nous allons à la jeune fille, nous la guidons, nous la conseillons, nous la protégeons contre ceux qui tentent de dévoyer son intelligence et d'avilir son cœur, nous lui tendons la main si elle tombe, nous la secourons si elle souffre, nous l'aimons si elle est isolée, sans foyer, sans patrie.

Notre *œuvre catholique internationale pour la protection de la jeune fille* a donc un triple programme moral, social et matériel.

Nous devons aux *Amies de la Jeune Fille*—dont j'ai le plaisir de saluer ici une des associées les plus zélées et les plus intelligentes, Madame de Tschärner de Watteville—de déclarer que c'est leur généreux exemple qui a inspiré la création de notre œuvre. Jamais leur bonne amitié ne nous a fait défaut; elles ont compris que, sur le terrain de l'action sociale chrétienne, la concurrence est une chose sainte.

Notre œuvre a été fondée à Fribourg, en Suisse, en 1896, son champ d'activité se borna d'abord aux limites de notre pays, mais le grand nombre des jeunes Suissesses qui s'expatrient et l'affluence non moins considérable d'étrangères qui arrivent chez nous, nous ont fait comprendre la nécessité de rendre notre organisation internationale. Une conférence fut convoquée à Fribourg en 1897, sa coïncidence avec le Congrès Scientifique international, qui eut lieu cette année-là en notre ville, lui permit de grouper des représentants éminents de divers pays de l'Europe, Angleterre, Allemagne, France, Autriche, Belgique, Italie, etc. Le principe de l'internationalité des œuvres catholiques de pro-

tection de la jeune fille fut voté et un bureau international établi, avec siège permanent à Fribourg. En fixant en Suisse le centre de l'œuvre, le congrès a suivi l'exemple de plusieurs autres organisations internationales : L'administration des Chemins de Fer, celles des Postes et Télégraphes, de la Propriété Littéraire, de la Croix Rouge, de l'Union Chrétienne Protestante, etc., ont leur siège dans ce pays central, neutre, admirablement situé au point de vue des races et des langues pour servir de point de rencontre et de trait d'union.

Notre bureau de Fribourg est assisté d'un conseil international composé de représentants des différents pays européens. Sous la direction de l'office central se constituent des comités nationaux, régionaux ou locaux, auxquels est laissée une autonomie complète.

Tous les trois ans un congrès international rassemble les membres de ces comités tantôt dans un pays, tantôt dans un autre. Paris sera le siège de la conférence de 1900. Les hautes fonctions de l'œuvre sont remplies par des femmes, mais nous n'excluons pas les hommes de nos conseils.

Notre office international a à son service un bulletin mensuel rédigé en style télégraphique et chargé de communiquer à nos adhérents soit des renseignements pratiques, soit des détails sur notre activité et les questions y relatives.

L'office central de Fribourg travaille à faire connaître l'œuvre dans le monde entier, et cela surtout par des rapports dans les congrès, des conférences, des articles de journaux, revues et almanachs.

Il recherche les œuvres déjà existantes de protection de la jeune fille et les rattache les unes aux autres, afin de féconder leur apostolat.

Il fonde des œuvres locales ou régionales là où elles manquent, s'affilie partout des correspondantes auxquelles il demande à l'occasion, un appui moral, un service de vigilance et de protection sur telle jeune fille qu'il leur recommande.

Il crée des bureaux de placement contrôlés par l'œuvre, recommandant, au reste, les agences privées si elles sont honnêtes et sérieuses, recherchant et dénonçant, au contraire, les entreprises de racolage et de séduction. Nous ne faisons jamais de placement sans soumettre aux familles qui acceptent nos protégées nos conditions imprimées, réclamant pour la jeune fille liberté de remplir ses devoirs religieux et temps suffisant pour se recommander. Loin de favoriser l'émigration, nous la combattons comme un des fléaux de notre époque (et sommes toujours prêtes



à seconder les repatriements). Quand l'expatriement s'impose, nous nous efforçons d'en diminuer du moins les dangers par la fondation de "homes" par l'affichage dans les wagons et dans les gares d'avis et d'adresses pour les jeunes voyageuses.

Enfin le bureau de Fribourg centralise les publications et documents intéressant notre activité et publie un livret-guide pour les jeunes filles, et un annuaire catalogue des membres de l'œuvre pour les associés. Nous voudrions constituer pour tout ce qui concerne les œuvres de femmes, une sorte d'institut de renseignements et de statistiques pareil, en quelque sorte, mais avec un but différent, au Musée social de M. le Comte de Chambrun.

Les bureaux nationaux et locaux chacun dans leur sphère, font le même travail que l'office international et centralisent auprès de lui les renseignements obtenus.

L'œuvre a tendu son réseau de comités et d'associés presque sur tous les pays européens et a pénétré déjà en Asie et tout récemment en Amérique. L'œuvre suisse a elle seule compte plus de deux mille adhérents.

Impossible d'encarter dans un cadre si restreint le détail de ce que nous avons fait jusqu'ici ; "homes," établis, écoles ménagères créés, faits d'exploitation dénoncés et poursuivis, milliers de jeunes filles placées, pauvres repenties relevées et soutenues, émigrées ramenées dans leur patrie, etc.

Mais notre programme n'est point encore rempli, nous nous occuperons successivement de *toutes* les catégories de jeunes filles salariées et non plus spécialement des institutrices et des domestiques, comme nous l'avons fait jusqu'ici. Il se trouvera, en effet, que des jeunes filles que nous avons protégées changeront de vocation et d'emploi et il serait bien peu logique de abandonner, par exemple, une gouvernante parce qu'elle devient employée de téléphone ou une femme de chambre parce qu'elle entre dans une magasin de confections. Nous serons entraînées à patronner toutes les institutions établies en faveur de la jeune fille, co-opérations, caisses d'épargne et de prêt, restaurants pour dames, ateliers chrétiens, patronages et maisons de famille, etc. Nous devons travailler à faire restreindre le surmenage, à assainir en même temps qu'à moraliser l'atelier et les fabriques. Pour arriver plus sûrement à diriger la jeune fille, pour la mieux connaître et la protéger plus efficacement, notre œuvre entrevoit un moyen qu'elle espère pouvoir bientôt utiliser, c'est l'apostolat du semblable par le semblable. A aucune époque, malgré nos semblants de démocratie et d'égalité superficielle, les classes

sociales n'ont été plus séparées, plus éloignées les unes des autres qu'à présent. On ne se comprend plus, on ne parle plus le même langage, on se sent, les uns vis-à-vis des autres, embarrassés et contraints; c'est pourquoi il y a si peu de jeunes filles qui s'ouvrent à nous, il y en a si peu sur lesquelles nous puissions gagner une réelle influence. Mais appelons, dans nos comités, parmi nos correspondantes, des femmes du peuple, des domestiques même parmi celles que leur intelligence et leur vie de travail nous recommandent et nous aurons en elles des intermédiaires facilement acceptées, par elles nous serons mises au courant de beaucoup de points qui nous échappent, nous connaissons véritablement celles que nous devons protéger.

Je suis arrivée, Mme. la Présidente, Mesdames, au terme de ce rapport dans lequel j'ai embrassé, à vol d'oiseau, la nécessité de notre œuvre, sa fondation, son fonctionnement, son triple but moral, matériel et social.

Puisse cet exposé avoir suscité parmi vous quelques sympathies, peut-être même quelques généreux dévouements pour cette œuvre si éminemment actuelle, si grandement chrétienne!

Nous sommes heureuses de la place qui nous a été faite dans ce Congrès. Au nom des pays et des œuvres catholiques que je représente ici, permettez-moi d'en remercier le Comité organisateur de cette grande manifestation internationale et de l'assurer que tous les généreux efforts dont nous voyons, pendant ces jours de travail fécond, la merveilleuse synthèse nous serviront d'enseignement et d'encouragement. Devant vos brillants travaux, Mesdames, je me crois en droit de saluer le jour prochain où tous ceux qui veulent lutter contre la souffrance et la misère, contre la haine et l'exploitation pour amener un état social plus conforme au degré de notre civilisation moderne, sauront oublier tout ce qui peut les diviser pour s'unir, dans un même élan d'amour et de dévouement, pour la pauvre et sainte humanité.

## English Governesses in Austria.

Baroness von Langenau (Austria). Read by Miss Baillie.

OWING to keen competition in the labour market in Great Britain, some women *must* always leave their country in search of employment. In the desperate effort to obtain work such women are only too ready to listen to the enticing offers of those

who, ostensibly for work, lure them away to foreign lands, so it is not out of place at such a meeting as this to consider the matter in all its bearings, so that we may be ready to defeat the plans of those who are malevolently leading astray. I wish to consider it under three heads :—

1. Austria-Hungary and Eastern Europe as a field of labour for British women.

2. The risks run by those undertaking work in these lands.

3. The effect of such a life on those engaged in it.

1. Austria-Hungary has long been a good field for English teachers. The Austrians and Hungarians love English manners and customs, and wish their children to be brought up as English children. So the demand is for nursery governesses, and lately for lady nurses. Not much real teaching is required in families, but the Englishwoman has the physical care, the washing, dressing, and the manners of the children as her special *métier*. Tempting positions as housekeepers, companions, etc., in families should therefore be carefully examined before being accepted. Besides the governesses in families there are also the teachers, those who give lessons in families by the hour, or part of the day. This position is a very tempting one for clever women who desire to have their own rooms or little home, and freedom from drudgery or irksome duties. But the work is uncertain, the season is short, the life is fatiguing, and for young girls not at all good. Still a great many English women make a good income by teaching in Vienna. This part of the field is now very much overcrowded.

2. The risks run by those undertaking work in these lands.

In the first place, I wish very emphatically to state that the risks incurred depend almost entirely on the woman herself. A governess or teacher devoted to her work, with a high sense of duty and a cultured mind, strong enough in character and in religion to withstand the cynical representations of an irreligious and frivolous people, can and does pass through it morally unsullied. But many of the English who go to Austria are mere girls, half educated, strongly imbued with a love of freedom, and filled with a restlessness and love of excitement which is ill-fitted for the work they undertake. One must be sorry for them, for they are surrounded by dangers. They are compelled to undertake drudgery work, their life is dreary in its monotony with spoilt children. Dress and amusements are the topics of conversation all around them. Their ideas of morality and religion are scoffed at, so that if the poor girl escapes morally she has lost

belief in all that made life pure and noble. When this class of girl, sick of the drudgery as nursery governess, becomes a teacher in any of the large cities, then indeed her state is precarious. To eke out her scanty earnings she takes gentlemen pupils, a step which has led many to ruin. The temptation begins in the lightness with which sin is here regarded. Half-educated English girls, with their restless craving for excitement and love of so-called freedom, are only too ready to fall victims. Parents in England are much to blame for the careless way they send their daughters abroad. Through agents, about whom they know nothing, they send their young, inexperienced girls to unknown families, living in countries known to be thoroughly immoral—Roumania, Galicia. Over and over again has the Victoria Home been the refuge of girls who have fled from situations full of dangers. Just last week an American lady doctor who has been working for a year in Vienna said to me, "If I had a daughter who had to work, I would rather see her lying dead in her coffin than send her to Austria without protection."

3. The effects of such a life on the character.

As you know, Vienna is made up of many elements. The English-Catholic governess gets into Catholic families, that she may attend her own Church services. But the Protestant is generally in Jewish families. Sunday among the Jews is purely and simply a holiday. The English governess is expected to go excursions, to visit the theatre, or to pay visits with her pupils on that day. It is with great difficulty she gets any time for herself, and by-and-by Sunday has no longer any significance for her. Among brilliant scoffers and intelligent unbelievers her religious beliefs are sapped and undermined. Alone, among kind and generous people, she thinks only of herself, begins to reckon among the good points of a situation the number of presents the employers give! I often think bread so gained is dearly bought. I wish our churches at home realised that Vienna, with its 200 and more British women toilers, sorely needs spiritual help. They are indeed sheep in the midst of wolves.

This brings me to the last point. What are we doing to help these women?

The Victoria Home was founded in 1887 by a handful of patriotic Englishmen, and has saved many from despair and worse. It has a registry for those seeking situations, and a home for those looking out. It also provides English food at cheap rates for the teachers.

Naturally, to be worthy of Austrian confidence, the rules of

admission are strict, a personal introduction and good certificates must be produced. But all British women are helped as much as possible, especial care being taken to keep in touch with the young girls scattered far and wide. Those in Vienna can come to tea every Sunday during winter, and at Christmas-time all is made as home-like and bright as possible. Lectures are given on Sunday evenings, and also during the week. The home works with the Girls' Friendly Society and the Young Women's Christian Association. Girls are met at the station, and all possible care is taken of them during their stay in Vienna. They are encouraged and helped as much as possible to keep in touch with all that makes life holy and grand. Britain has ever been careless of her daughters; other nations have their homes kept up either by State help or by well-organised home subscriptions. In Austria the Vienna Home has been kept with much difficulty by a few patriotic gentlemen, who have given both time and money to make it what it is. If such institutions got more help from England more might be done. Thanks to the Vigilance Society, those at home are now more alive to the perils and dangers besetting the paths of Englishwomen working abroad. By practical, watchful care, much is possible. The reputation of Englishwomen is still high; many are working on, silently and nobly, far-off, isolated, and in exile certainly, but ever striving to keep near in spirit and in deed to the best principles of their beloved country. Amid so many tales of sin and wickedness, this is a matter of sincere congratulation. If you could see the face of a girl, returning after years of solitary work in Russia, Galicia, or Poland, as she enters the Victoria Home, if you all could see the joy in the eyes dimmed with tears as she glances round an English room once more, and hear her as she says, clasping your hands, "Oh, how happy am I to be here; it seems like home," you would realise all that she has suffered in these far-off foreign lands.

#### DISCUSSION.

Mlle. Kuhlmann gave a short account of the work she had done in Belgium and Germany on behalf of the Travellers' Aid Society. She stated that large numbers of girls went on to Antwerp on their way to New Zealand and Australia, their reason for doing so being that it was a cheaper route. There they were met by ladies, and afterwards seen safely on to the boats, where special quarters were provided for them.

**Mme. Klerck** gave a slight description of work in Holland. They had registrars' offices at the Hague and Amsterdam, through which medium they helped both the fallen and falling girls.

**Mme. Godefroy de Tscharner** (Switzerland) stated that in Zurich from 6000 to 7000 girls were helped every year.

The **Hon. Emily Kinnaird** referred to the work done by the Travellers' Aid Society in London. One part of the work dealt with those girls who had ceased to be travellers and had settled down in various parts of the city. Of course, it was impossible for the society to have representatives at all the large railway stations in London, but they managed to do a good work through the co-operation of stationmasters and porters. Again, they were in touch with the park-keepers, and they oftentimes had girls brought to their depots who would otherwise have been cast helpless and homeless in the streets of London. She thought they should do everything in their power to create an interest in the subject amongst the working people and mothers in general. At their London office no fewer than 1677 girls had been helped, and 963 through provincial branches. The Southampton branch had helped 281 girls; Bristol, 28 girls; which, with the other branches, had made a total of 3031 cases. Those figures were satisfactory as regarded the girls who had been helped, but still a greater need of education was necessary. They should urge girls not to move about quite so much.

**Lady Battersea** called attention to the fact that Miss Baillie had said that particular dangers awaited the English girls who went into the Jewish families in Austria. She could not speak of the Austrian Jewish families, but she should like to say very distinctly that the young women who went into the Jewish families in England were particularly well off. They were always generously treated, and, when girls demanded it, their Sundays were always given them. The Jewish community in England was quite as religious as the Christian community. The Jewish Society had worked very hard with the Travellers' Aid Society, and the branch of the work to which they were particularly devoted was that of dealing with travellers as they arrived at the docks. The officer who worked for the Jewish Society was sometimes working 16 hours a day. She was afraid that they might fairly be accused of sweating the poor officer, but he did his work with so much interest that it became a pleasure to him. That officer was allowed to board the ships and speak to all the women whom he found there unprotected. In some cases the girls came over with vague addresses.

One day the officer found a young girl with the address written on a little scrap of paper, "Abrahams, Whitechapel." They had many incidents like that, but she quoted that one for the purpose of showing that the work was fraught with difficulties.

**Mrs Sheldon Amos** pointed out that the dangers to girls who remained at home was also very great. Many girls got lost in making journeys in their own country, and it was a phase of work which should not be overlooked. She thought the time had come when girls should be told by parents and mistresses of the dangers which assailed them. They should tell their girls very plainly why it was well that they should not make friends. The time had come for them to give their daughters definite reasons. She had heard of one case in which a governess to a family in Cairo had been shamefully treated. She had been told at night that she might rest a little longer than usual in the morning. When she came down in the morning she was dismayed to find that the family had left the house without paying her wages. That was one of the dangers to which girls were exposed.

**Mrs Percy Bunting** gave an instance which had occurred to two respectable girls at Dover during the time that the Congress had been sitting. They were walking on the beach at Dover, when they were accosted by a man who asked them if they would like to look over a new steamer. They agreed to do so, and whilst they were taken down in the cabin to have some tea, the steamer then started and they were taken to Ostend. It was midnight when they arrived there, but rather than go to a house, as the man wanted them to do, they remained on the quay all the night. Mrs Bunting said it seemed to her that more could be done if they had an international understanding on the subject. She would also point out that a great number of the girls who were thus decoyed away were taken to South America. She thought the larger number of them were taken there.

**Lady Knightley** referred to the good work done by the Girls' Friendly Society. Any member of that society going on the Continent had only to apply to the London office, when every arrangement would be made for their safe convoy when she got abroad.

**Lady Frances Balfour**, President of the Travellers' Aid Society, said she was most anxious, for the good of that society, to learn how work had been carried on by other societies, especially those on the Continent. The society which she represented was instituted in 1885 as the direct result of a meeting which was held

in London to consider the whole question. She should like to emphasise the fact—as she did on every available occasion—that from its inception the society had received official sanction and help. They had always been welcomed, and had every assistance given by the various large railway companies. The work done at the stations was accomplished through their station visitors, who visited the waiting-rooms, and were known as the official visitors. These visitors met all girls whom they were asked to meet, and saw them safely to their destination. She believed that the great railway companies were anxious to keep their stations respectable, but they could not adequately say who were there for bad purposes, or as agents of bad houses, and who were there on business. The girl who asked for a person to meet her was provided with a certain set of papers, and these tallied with those of the station visitor. Again, she might mention that the society also dealt with stray cases; in fact, some hundreds of these cases had been dealt with either by handing them on to other societies or finding places for them. As to the foreign conditions, there could be no doubt that so long as there were countries which regulated vice there would be the same attempts to obtain girls for nefarious purposes. Unfortunately, those girls who are inveigled abroad for such purposes seldom or never come back, and they knew little of the horrors which they had to face. If the light of public opinion could be brought more fully on the subject, she believed that a larger number of people would take part in the work.



## PROTECTION OF BIRD AND ANIMAL LIFE.

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- (A) DRESS IN RELATION TO ANIMAL LIFE.  
(B) OUR DUTIES TO WILD ANIMALS.

CONVOCATION HALL OF CHURCH HOUSE,  
DEAN'S YARD, WESTMINSTER.

MONDAY, JULY 3, AFTERNOON.

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THE DUCHESS OF PORTLAND in the Chair.

The Duchess of Portland, in opening the proceedings, said: It is with a certain feeling of humility that I undertake to plead a cause so simple and old-fashioned as that of the "Protection of Birds."

In an assembly like this, where many are more than suspected of being able and willing to outrun the present and forestall the future, I think we may congratulate ourselves on that immunity from criticism and misrepresentation that goes with a modest standpoint and limited aims.

Much liberal effort on the part of women suffers from the fact that they are suspected—no doubt without a particle of reason—never to mean *quite* what they say.

If they propose the removal of a pressing and admitted grievance, they are perhaps met with the retort, that what they advocate would only be used as a stepping-stone to something else undesirable—if not positively dangerous.

Those of them who cannot keep politics out of education or philanthropy have made it seem that everything accomplished in these directions by others is apt to appear political to the opponents of the whole movement.

But luckily for us, our critics, if we have any, *must* stick to the point, for there is only one point to urge.

Moreover, we are a homogeneous body if a small and unimportant one.

We have none of those differences between the van and the rear that sometimes throw the main body into confusion. For instance, our friends on the Continent, who are striving for the same wider opportunities of self-improvement as we enjoy here as a matter of course, find it hard to keep up with our own dashing champions of equality, who having long since carried the universities and the medical schools, are closing their ranks for an attack upon the Senate.

Lastly, it has often been urged by critics and opponents unchivalrous enough to withhold from us the benefit of the doubt, that woman will cease to pity when she comes to power, and that, in competition with man, she will perforce borrow, or simulate, the qualities on which he relies for success in the battle of life.

If this prophecy is not to come true, then we must run with the hare and hunt with the hounds. Our presence here to-day is a sign that nothing less is the intention of a good many of us, and that if we are to learn liberty we do not mean to forget tenderheartedness and love.

I feel, therefore, that no further apology is needed for pressing upon your attention the cause of the "Protection of Birds," as one worthy to claim the best of womanly sympathy and support, even in the midst of higher themes and more urgent questions.

**Mrs F. E. Lemon**, F.Z.S., Hon. Sec., Society for the Protection of Birds (Great Britain), read a paper as follows:—It is through women and their weak submission to the dictates of what is known as Fashion that much of the wholesale and disastrous slaughter of bird life has taken place. The question is not a sentimental one, it is a serious economic one. Gamekeepers and others, in ignorance, and from desire of some immediate pecuniary gain, have destroyed owls and kestrels to an alarming extent, and in consequence rats, mice and voles unmolested are playing terrible havoc in the fields and in the farmyard. But judging by the owls' and kestrels' feathers that women display on their hats, and the numbers of these birds one has seen on their way from the London Docks to the plumassiers, women cannot be held guiltless in the matter of the destruction of these most useful and necessary birds. The late Lord Lilford, President of the British Ornithologists' Union, said that the fittest place for the wilful destroyer of any owl in this country was an asylum for idiots.

It is a disgrace to civilisation that, in order to pander to the appetites of epicures, we are allowing the skylark to be destroyed by millions. During the season 30,000 to 40,000 skylarks are *daily* brought into London for eating.

The rich man's demand for plovers' eggs in the spring, and for their flesh in the autumn, has meant such an increase of wire-worms in some districts as to put the farmers in despair. To kill a wild bird as well as to eat its eggs has been characterised by Sir Herbert Maxwell as most unfair dealing, and compared to burning the candle at both ends. No species of wild creature could withstand such a drain upon it. The lapwing has been called of all birds the farmers' best friend.

These few examples hint at the practical worth of birds. They are the appointed agents for certain branches of agriculture. As such they are of paramount importance in the history of a country—indeed, of the whole world. I have chosen these species as illustrations of utility, because, for the purposes I have named, heavy toll has been levied on them, as well as on hundreds of others, in almost every country in Europe.

Time will not permit my even enumerating the laws which have been enacted in most civilised countries for the protection of birds—laws which, unfortunately, are nowhere enforced as they should be, owing to the laxity of public opinion with regard to them. I trouble you by alluding to this part of the subject, because women so often say to me, "What is the use of talking to us against wearing feathers? why don't you get laws made to protect the birds?" So I want to show that the legal aspect of the question is being constantly considered; but, unhappily, the law cannot do much, and without public opinion in its favour it can do absolutely nothing—at least with the English-speaking race!

International conferences have been held, and such steps as these are necessary. This year an important International Conference with regard to the preservation of Animal and Bird Life in East Africa takes place in London, and in 1900 an International Conference is to be held in Paris, again specially to consider the protection of migratory species. The wholesale destruction of swallows which has taken place during the last few years, and the horrors connected with the importation of live quails from Egypt and Italy call for the enactment of some stringent regulations to be observed by all nations.

I must now dwell more particularly on what has been called "Murderous Millinery," and I think you will allow that the term

is a just one when I tell you that upwards of 35 millions of birds are annually imported into this country for trimmings and decorations alone. The majority of these are killed during the breeding season, as it is then that the plumage is finest and of the highest commercial value. To kill during the breeding season means the death by starvation of helpless nestlings, so that here the question of cruelty as well as that of the speedy extermination of species comes in. Lord Lilford once said to me, in referring to a Spanish proverb, Surely the cause of the birds must be safe "*entre les mains blanches*." Alas! that it should not be so, and that we have to confess that women are most difficult to convince of the evil being wrought in their name and for them.

There is one kind of feather ornament which is quite innocent. The beautiful feathers of the ostrich may be obtained without any suffering or distress to the bird, and without any destruction of life.

And it is a relief to know that we may wear our ostrich feathers and use our down pillows and quilts with easy consciences; but how can tender-hearted women wear, as ornament, anything that is obtainable only at the cost of unspeakable suffering, and of the wholesale slaughter of our pretty feathered friends? and how can I possibly convey to you the cost at which the fashion of feathers and wings has been and is being complied with?

Hear what Mr Howard Saunders, an eminently scientific man says of gulls and seabirds:—

"These birds have been slaughtered, under circumstances of horrible barbarity, to provide adornments for ladies' hats. I have watched, day after day, a flotilla of boats procuring plumes for the market; one gang of men shooting, and changing their guns when too hot; another set picking up the birds, and often cutting their wings off and flinging their victims into the sea, to struggle with feet and head until death slowly came to their relief; and I have seen the cliffs absolutely 'spotted' with the fledglings which had died of starvation, owing to the destruction of their parents. And it may be accounted unto me for righteousness that, in my indignation, I hove down rocks whenever such an act would interfere with the shooters."

Mr Thomas Southwell, a well-known ornithologist, said last year, when writing of those lovely and graceful creatures, the terns, or sea swallows:—

"It is these delicate and beautiful birds which are most in request—of course in their breeding plumage—to supply the 'smashed birds' and groups of wings which, notwithstanding 20 years' exposure of the cruelty of the practice, still, I regret to see, are more than ever in fashion as trimmings for

ladies' hats. It is quite time to speak out and fix the blame where it is most assuredly due. After all that has been said and written, it is impossible for women to plead ignorance, and the only legitimate conclusion to which we can arrive is that they deliberately sacrifice all their finer feelings at the shrine of Fashion, and care not what amount of suffering and wrong is inflicted provided their vanity is gratified."

Love of dress and fashion is leading to the extinction, complete or partial, of all the most ornamental birds in every part of the world.

The most notorious of all feather decorations is the "osprey" worn on hats and bonnets. The millinery term "osprey" must not be confused with the osprey of ornithologists, which is a sea eagle and has nothing whatever to do with the "ospreys" seen in women's headgear, the word in this case being merely a corruption of "a spray." The so-called osprey of millinery is obtained from a heron or egret. There are about sixty kinds of herons throughout the world, all long-necked, long-legged and long-winged birds; but it is the great white heron and the little egret which are specially persecuted for Fashion's sake, because of the lovely filaments which are only obtainable at the breeding season. And the promoters of fashion do not scruple to have them procured at the time when the parent birds are engaged in feeding their young, and, therefore, at the cost of the consequent death by starvation of the poor nestlings. In the breeding season a set of slender feathers grow on the egret's back and droop over the sides and tail of the bird; these are the nuptial ornaments worn by both male and female birds.

I should like to direct attention to the story as told by Mr Gilbert Pearson at the World's Congress on Ornithology, held at Chicago in 1897:—

"I visited a large colony of herons on Horse Hummock (Central Florida), on April 27, 1888. Several hundred pairs were nesting there at the time . . . . While quite close to the breeding grounds I climbed a tall gum tree and was able, unobserved by the birds, to survey the scene at leisure. . . . Three years later I again visited the heronry at Horse Hummock, found the old gum, and climbed among its branches, but the scene had changed. Not a heron was visible. The call had come from northern cities for greater quantities of heron plumes for millinery. The plume hunter had discovered the colony, and a few shattered nests were all that was left to tell of the once populous colony. The few surviving tenants, if there were any, had fled in terror to the recesses of wilder swamps. Warily I descended from the tree, to find among the leaves and mould the crumbling bones of the slaughtered birds.

"A few miles north of Waldo, in the flat pine region, our party came one day upon a little swamp where we had been told herons bred in numbers. Upon approaching the place the screams of young birds reached our ears.

The cause of this soon became apparent by the buzzing of green flies and the heaps of dead herons festering in the sun, with the back of each bird raw and bleeding. The smouldering embers of a camp fire bore witness of the recent presence of the plume hunter. Under a bunch of grass a dead heron was discovered, from whose back the plumes had been torn. The ground was still moist with its blood, showing that death had not long before taken place. The dirt had been beaten smooth with its wings, its neck was arched, the feathers on its head were raised and its bill was buried in the blood-clotted feathers of its breast, where a gaping wound showed that the leaden missile had struck. It was an awful picture of pain. Sorely wounded, this heron had crawled away, and after enduring hours of agony had died the victim of a foolish passion. Young herons had been left by scores in the nests to perish from exposure and starvation. These little sufferers, too weak to rise, reached their heads over the nest and faintly called for the food which the dead mothers could never bring.

"It is bad to see such sights from any cause, but when all this is done merely to gratify fashionable women's vanity, it becomes still worse. These are but *instances* of the destruction of bird life. Unless something is done to stop this awful slaughter it is only a question of a few years before the herons, not only of Florida, but of the whole world, will be exterminated.

"Women who know of the cruelty necessary to procure the feathers they wear on their hats, should stop wearing them, and exert their influence to make other women see how cruel and wicked they are. May God's blessing rest with all who strive against this sin. Man is either the greatest protector or the greatest destroyer of birds."

The excuse, often now given, that the plumes sold are artificial is in many cases a monstrous fiction. Even by wearing plumes that are genuinely artificial a bad example is set and an evil fashion kept in vogue.

People also tell you that in some places the shed egret plumes are to be picked up in handfuls when the birds are moulting. This may be so, but that is not how the hunters and dealers obtain their wares, for they are content with nothing less than the plumes in the *best* condition, which is at the actual breeding season.

It is not without significance that making known these facts has recently resulted in an order being issued from the War Office commanding the disuse of the egret plumes hitherto worn by the officers in certain British regiments.

But it is not only the beautiful white egret. There are scores and hundreds of the loveliest known species that are in the same case, for a nuptial dress is well-nigh universal in this class of creature.

During the last few years the birds of Paradise have been pursued so relentlessly that there is great fear of their total extermination. The bird of Paradise does not reach maturity until he is four or five years old, which means that the supply is compara-

tively very limited. It is only the male bird who, at the breeding season, produces those long soft feathers known as "Paradise plumes"; but the skins and heads of the females are used for trimmings also, and last year the number of female birds—mothers torn from their young—far outnumbered the males which were imported into this country. Quite apart from the cruelty exercised by the hunters, I am sure none of us could wish to be parties to the destruction of this beautiful bird, which is found nowhere outside of the Malayan and New Guinea region, and has not its peer in any other country, and which is one of the glories of creation.

I wish I had time to enumerate and describe the myriad brilliant birds which the imperious demands of women are causing to vanish!—humming birds, trogons, kingfishers, parrots, tanagers, orioles, impeyan pheasants, Victoria crowned pigeons, grebes, and many others. Even if we never have an opportunity of seeing these wonderful creatures, that is no reason why we should not take a deep interest in them and delight to hear and think of them, for are we not citizens of the world? and should we not, therefore, every one of us, feel the dignity and pride of possession in *all* that this marvellous world contains, and feel it our duty to do what we can to preserve these wonders of Nature which man can and does so easily and ruthlessly destroy, but which he can never again create.

I have mentioned figures to show the vast quantities of ornamental plumaged birds slaughtered annually. The destruction is almost incredible; but of course, when the old are killed and the young are left to die of starvation, extinction is only a matter of time.

Besides these beautiful tropical creatures, birds familiar to us all are killed in countless numbers. Fancy killing the robin red-breast to trim a ball dress! Fancy permitting the lovely swallows to be destroyed that their wings may trim a woman's hat!

Would that every woman would take to heart Browning's incisive reproach—

"She; My modiste keeps on the alert,  
Owls, hawks, jays, swallows, most approve.  
He: *You*—clothed with murder of His best  
Of harmless beings!"

For twenty years these stories have been told and retold, but we appear to preach to deaf ears, and it is the good women who are the greatest hindrances. If an out-and-out worldling declares by

her words and her conduct that she will wear feathers procured only at the cost of great suffering, and that she cares nothing for the extermination of lovely species of useful beings, we fear that her heart and conscience must be non-existent; but when good women, who we *know* are in earnest in their desire that right should triumph over wrong, refuse to help our righteous cause, then we feel in despair, and ready to cry, "Let the birds perish! Let them perish! The sooner their sufferings are ended the better, and then, when it is too late, man (and woman) will discover what a poor, worthless, uninhabitable place this world is without the birds."

## Dress in Relation to Animal Life.

Mrs Charles Mallet.

LET me commence by quoting to you the words of a recent thoughtful writer on this question:—"Animals are not mere '*things*,' not mere chattels and automata to be used (however kindly) for the amusement and recreation of man, but intelligent and highly-developed *personalities* whose innumerable services to human kind, faithfully performed through the centuries, have rendered them an integral and important element of civilised society."

It used to be said, not so very long ago, that the measure of a nation's civilisation might be gauged from its treatment of the women of the nation. Perhaps, in these more advanced days, an equally applicable test of the civilisation of a people might be found in the treatment by a nation of its sub-human races, its inarticulate creatures. The immense advance which has come over public sentiment on this subject may be seen by the fact that at this moment a Bill has been drafted for the protection of the rights of wild animals. Now, wild animals, as described in this Bill, are, of course, *feræ nature*—carnivorous animals—but all animals are "*wild*" until they have been domesticated by man!

For what is the meaning of the term "*domestic*" animals? Domestic animals are those which, at some period or other, have been taken by man out of their natural wild state, away from their own congenial surroundings, where they possessed the power to provide food, medicine and shelter for themselves, and have been brought by him, for his own purposes, into his social life, into his artificial civilisation.



The domestic animals, then, are our clients, dependents, servants, faithful, patient and obedient, devoted, magnanimous as indeed few servants. Life would be at a standstill but for the services of these docile, affectionate slaves who give their lives for our food, their powers for our service.

But we fulfil our contract badly with these, our best servants, when we dock the horse's tail, cutting through and searing with hot irons that prolongation of the spinal cord which is full of highly sensitive nerves; or when we force our cattle down the slippery gangways of steamboats, driving them with cruel tail-twistings, causing them excruciating agony and frequently snapping off the tail; or when, through our insufficient arrangements, we cause them to be left, as their drovers tell us, without food or water for 36 hours—sometimes even for 60 hours—often after a terrible journey across a strong sea.

There is a highly-evolved creature who comes into the category of non-domesticated wild animals—the fur seal of Alaska—which brings us to the second part of our subject—the question of dress in relation to animal life; and here I have a heavy indictment to bring against my sisters. Professor Lloyd Morgan, who has written on seal-fishing, and Frank Buckland tell us that “seals are faithful, intelligent, and highly sensitive as dogs.”

And yet it is the case that 60 years ago Professor Jukes wrote (and to-day Captain Borchgrevinck corroborates him): “The slaughter and skinning of the seals were most barbarous, bloody and hideous—unnecessarily so. Only rarely does a seal die from one or two blows of the pike, and if it is not dead it is generally considered ‘all the better,’ for it is easier to skin a seal while it is half alive.”

Take another instance. A famous naturalist once remarked that,—“There are no creatures in the world whose ways and habits are so well worth studying as those of birds.”

Do the women who, in spite of all that has been uttered on platforms, all that has been written in the Press, still continue to wear murderous millinery realise that they are helping to exterminate many species of birds in this country alone? The kestrel, snowy owl, kingfisher, sparrow-hawk, goldfinch, bullfinch, thrush, black-bird, and at a slower, but at a none the less *sure*, rate the bird of Paradise, the skylark, linnnet, nightingale are rapidly disappearing.

Every year millions of larks are destroyed.

It is to women that the destruction of another exquisite species must be credited.

The lovely egret, or female heron, dons as a nuptial ornament

an exquisitely lovely plume, whose intensity of whiteness makes the swan look dull and grey by comparison. During the greater part of the year the egrets live singly or in pairs, but when nesting they form communities, and the nests, sometimes to the number of 300 or 400, are placed together. The solitude of the parents is greatest when the young birds are not yet able to fly. When the mother birds discern the cruel hunter approaching the nest they take wing, and, forgetful of their own danger, hover in a cloud over his head, their broad wings and slow flight making them an easy mark. The birds are shot, the plume is torn often out of the living bird, and the carcasses are left to fester in heaps, the young brood is starved to death. An American ornithologist describes the cries of the dying birds as heartrending. Professor Hudson tells us that for every bird worn in a lady's hat one may roughly reckon that 10 birds are left to die.

And because servant girls and factory lasses must, of course, follow the fashion set them by their leaders—such as these cannot afford to buy egret plumes and expensive feathers—quantities of wings of sparrows and starlings are dyed red, blue and yellow and made to rival the gorgeous hues of the plumage of the bird of Paradise, and sold cheaply to less wealthy customers.

The wings that have borne the brave little swallow from his fly-eating mission in Africa to his fly-eating mission in Europe are dyed and sold. Such advertisements as these may be seen :—“Starling wings wanted, free from moth, and in good condition, sixpence per dozen pair ; any number up to 500 (dozen) pair.” One single Paris order in the hat trade was given for 40,000 birds. Yet we who thus murder these gentle creatures wholesale are dependent upon them for much of our daily life. For without the offices of the birds we should have neither air to breathe, food to eat, nor water to drink. It is they who skim over the surface of lake or pond and dart down upon the larvæ which the insect at the end of a summer's day is about to deposit in a stream, and eat the tiny eggs which would become living things. Myriads of grubs and eggs are thus destroyed by them before they come to life, for one blue-bottle fly alone will deposit 16,000 eggs, and thus the world is kept pure and habitable. It is they who, through the long dark winter months, seek out the countless grubs and chrysalidæ, for all insects pass the winter in this form and wake to life with the heat of the summer sun ; insects too small for the human eye to discover are spied out by the keen-sighted birds. Sticking to wall and post and paling, or

embedded in the barks of trees, the bird will find and destroy what the severest frost cannot kill. It is impossible to over-estimate the services of these our bird allies, and our indebtedness to them is only equalled by our ingratitude. A birdless world is an uninhabitable world!

This address commenced with a quotation, I will conclude it with another which sums up in a few words our duty to the weaker brotherhood of inarticulate fellow-creatures. Said the Quaker, St John Woolnam:—"Those who love God perfectly will take care not to lessen that sweetness of animal life which the great Creator intended for His creatures under our government."

## The Rights of Wild Animals.

The Right Hon. Sir Herbert Maxwell, M.P.

THE invitation to address you with which I was honoured gave, as the subject to be dealt with, the "Rights of Wild Animals." I am glad to notice in the programme of proceedings that this has been altered to "Our Obligations to Wild Animals." I am glad this has been done, because it makes my task easier. I gladly recognise our obligations to what are called the lower animals, but I think we should proceed on a false basis if we were to assume that they possessed any rights, except such as have been conferred upon them by human legislation. I am not surprised that this seems harsh doctrine to some of my audience, and not to be reconciled with the humane and considerate treatment of living creatures; but I have this plain alternative before me, either to tell you the conclusions to which long and earnest consideration of this complex question has brought me, or to utter a few commonplace sentiments to win ready assent from the tender-hearted. I can hardly conceive a greater slight that could be put upon this Congress than to adopt the latter course. I regard the purpose for which you are assembled as a serious one—namely, to remedy abuse, to redress wrong and to establish knowledge of the truth. Mere sentiment, admirable in its own province, can never effect such a purpose; you are bound to adopt the only sure means of progress, the light and method of reason. It would entirely defeat your purpose if you entertained logical argument only

when it suited your purpose, and rejected it in favour of sentiment when it fails to support particular views and prepossessions.

Sentiment is inseparable from, and rightly employed in, our dealings with the lower animals, but the more closely you study the system and methods of Nature, the less inclined you will be to trust to its exclusive guidance. Let me give an instance wherein I suspect it led our Legislature astray. One of the earliest humanitarian Acts of the Victorian Parliament was that which prohibited the employment of dogs as beasts of draught. It was well intentioned, but I am dubious of the nature of the boon conferred thereby. Those who have watched dogs at work drawing loads in German and Belgian towns must surely have been struck by the hearty way in which they go to work. The dog is pre-eminently a sociable animal; he enjoys co-operative labour, with his own kind if possible; if not, then with man. Moreover, a dog lies down and rests when the cart stops, which a horse cannot do. If a dog is beaten or abused in harness he does not redouble his efforts like a horse or ass, but creeps under the cart and yells. It does not pay to ill-use a dog in harness. I can't help thinking that the lives of many an overfed collie or other pet dog, upon which Parliament has conferred a statutory right to idleness, would be much happier if they were working honestly for their living.

I have said that wild animals have no rights other than legislative; and I would point out that we may look in vain for any such rights in the scheme of Nature. Many beasts, nearly all fish and reptiles, and the vast majority of birds and insects, are carnivorous and depend for their sustenance on the violent destruction of other creatures. Sometimes the act of destruction is accompanied by atrocious cruelty. We all love the cuckoo, but each female cuckoo, in order to obtain incubation for her four eggs, deposits each egg in a different nursery, of which the rightful inmates are, as it were, thrown out o' window to perish in the street. Consider, again, the habits of the common ichneumon fly. It deposits its egg in the body of a caterpillar; from the egg is hatched a worm, which slowly eats the substance of its victim, carefully reserving the vital parts till the last, and emerges a perfect fly to repeat the horrible drama in its turn.

No; all that we learn from Nature in this matter is intense solicitude for the race, and apparently heartless disregard of the sufferings of the individual.

The interesting speech of the lady who spoke before me contained some indications of similar heartlessness, although I

am quite sure she is incapable of inflicting pain on the meanest of creatures. She pleaded strongly for care of wild birds, and showed how much service they rendered to man by the destruction of insects. But does she mean that our sympathies are to be limited to vertebrate animals? How about the insects that the birds destroy? Is there no one to say a word on behalf of the blue-bottle? or are we to assume that he does not enjoy sweets and sunshine as much as his betters? Such are some of the dilemmas in which sentiment will land us, unless it is steered by reason.

I rejoice as much as anyone to trace the legitimate influence of sentiment in our legislation regarding the lower animals. The unspeakable barbarities of bull and bear-baiting were put down in 1825. This was the first step in purely humanitarian legislation. Parliament, indeed, had passed numerous Acts before that time conferring on certain wild animals protection during the period of producing and rearing young; but it must be confessed that this was not out of tender feeling to such animals, but because they were valuable for food. Recently, I am glad to say, similar protection has been extended to other species, simply because they are beautiful, interesting or rare.

Well done, sentiment! But it must be admitted that sentiment is curiously capricious. We have done a great deal for birds, but there is one thing which Parliament has not done, and which I hope it never will do, because the remedy lies in the hands of women. It is among them we must look for the most relentless gaolers of caged birds. Very few people know what a truly barbarous custom this is. If death is cruel, what shall be said of lifelong imprisonment of birds, the very type of freedom? It involves depriving them of their peculiar faculty—flight, the envy of man in all ages. Read Bechstein, the acknowledged authority on cage-birds, if you want to understand the suffering resulting to your prisoners from confinement, want of exercise, unsuitable food and climate. Unluckily for themselves, most birds have a cheerful expression and voice and lively movements; nevertheless, to deny to a bird its immemorial right of migration is surely the very refinement of cruelty. It is not usually desirable or in good taste that one should quote from his own writings, nevertheless I will rely on your indulgence while I read a few sentences from my notes of some years ago.

"Walking one hot May morning down that grimmest of all thoroughfares, Victoria Street, bewailing, as I saw the dry, white clouds floating across the strip of blue overhead, the unkind fate that kept me from green fields and pleasant river banks, I chanced to look down an area. There, in a little low cage, on a

withered piece of turf, was a wretched, restless prisoner—a lark— ceaselessly fluttering up and down the few inches the height of his cage allowed him, and thrusting his breast hopelessly against the wires. How I longed to let him out ! to bid him obey the irresistible impulse to rise and pour out the marvellous volume of sound pent in his little body ; to seek a mate before the happy season of love was over, and on breezy down or springing cornfield forget the torments to which stupid, senseless man had condemned him. It is a threadbare theme, the sufferings of a caged bird, yet perhaps nobody has ever thoroughly realised what suffering is involved in being able to fly and being forbidden to do so. All children and most grown persons have a kindly feeling for birds ; would that they would show it in less ogreish fashion, and spend pains in developing rather than in warping and destroying their favourites."

Now I have exceeded the due limits of time, and, in conclusion, I would ask you not to believe that, because I have called in question the *rights* of wild animals, therefore I dispute our responsibility for their merciful treatment. As a nation we profess Christianity, and our highest ascription to the Being we worship is that "His property is always to have mercy." Let no one undervalue the influence of women in teaching men to be merciful ; it is at our mothers' knees that we learn the humane treatment of animals, else we never learn it at all. Much of the work of this Congress has been to indicate new fields for women's influence and energy. I trust that whatever provinces they may add to their dominions, their influence may never be weakened in that wherein it is and always has been supreme—human hearts and homes.

#### DISCUSSION.

Sir Edward Grey, M.P., said he entirely agreed with what Sir Herbert Maxwell said on the subject of sentiment. Sir Herbert had been the prime mover in the legislation on this subject, and therefore had an excellent right to speak thereon. While giving due weight to sentiment, he also desired to let common sense have its weight too. It seemed certain that some kinds of animal life were in danger of extermination. In the cause of science it was far more humane and better to have a few good public collections than a number of private ones. Coming to the subject of ornament, he did not object to ornament for its own sake, but only where it implied cruelty. There was no cruelty implied in the wearing of ostrich feathers, but there was cruelty in cases where plumes were torn from the living birds. The disease having been thus found, what was the remedy ? He thought it might be found in providing a counter-attraction by making people interested in the natural life of birds. He did not

desire by this to be understood to wish to take woman from her home sphere in order to make her study in the fields. Alluding to the destruction of animals as a sport by men, the speaker said that in this country at anyrate regulated sport did not cause more destruction than preservation. Sport was, in fact, a preserver as well as a destroyer.

**Mr Richard Wood** declared that no cruelty at all should be practised on animals, and he felt surprised that nobody had yet spoken against the horrors of vivisection. If scientific research was less cruel than murderous millinery, then the latter must be bad indeed; for he knew of nothing more revolting than the fearful tortures to which living animals were subjected in the cause of science.

The **Rev. J. Stratton** declared that it was casuistic to say that the lower animals, to whom man owed duties, had no natural rights. By looking into their organisation he found they had inalienable rights, and man had duties to them from the very fact that they, like him, could feel pain. Why did the sporting laws give certain animals rights in 1825 if it were not that people recognised that animals had natural rights? He wished to protest against the infliction of any unnecessary pain whatever.

**Mr Henry Salt** took exception to the statement that sport was a preserver as well as a destroyer. Sir Edward Grey was a keen sportsman, and in defending sport his reasoning was defective. If we justified sport on the ground that animals preyed on one another, then we could justify slavery and many other things which were practised by creatures in a lower scale than ourselves. He urged that our rights against all animals be bounded by necessity. When real necessity came in we might kill; when necessity did not come in, it was iniquitous to kill or give pain.

**Mrs Henry Lee** considered that animals possessed the strongest claim on the consideration of man. She could not reconcile their speaking on cruelty to animals with the practice of vivisection. Much of the cruelty on the streets was due to thoughtlessness, while that practised in the cause of science was premeditated, refined cruelty, which killed the very Christlike spirit in men. As the widow of a doctor, she appealed especially to medical men to give this matter their serious attention, for if the weight of their influence were thrown into the scale against vivisection, public opinion would soon turn against the revolting practice.

**Mlle. Adrienne Vergel ** said that if sentiment were allowed fuller play, the killing and torture of the lower animals would

soon be put an end to. As a vegetarian, she thought scientists would do far more good if they instilled a knowledge of the anatomy and physiology of the lower animals than by vivisectioning living animals with only speculative scientific ends in view.

Miss Yates, Superintendent of the World's Women's Christian Union, desired to offer one word to emphasise the remark that we have no right to inflict any cruelty on animals. The only way to consistently abstain from this cruelty was by becoming a vegetarian. Thus should we be free from any participation in the terrible cruelties inflicted upon animals by land and sea, to say nothing of the degrading influence upon the men who had to do the actual killing. If the ladies present had to kill the animals before they could eat them, they would soon all become vegetarians. And surely it was wrong to make others perform a horrible task which nothing would induce us to do. The meeting had shown great sympathy with the sufferings of the animal world, and she therefore hoped they would consistently follow this up by becoming vegetarians. This would be, after all, but a logical conclusion to the very proper and womanly conception of our duties towards the lower animals.

Mr Alderman Phillips said he very much appreciated the pleadings he had heard on behalf of the absent bird and animal life. It was because the tender and sympathetic part in woman was crushed by fashion that they had to deplore so much cruelty to-day; and as a vegetarian he entered a strong protest against infliction of any useless pain whatever on the lower animals.

Lady Laura Ridding proposed a vote of thanks to the Duchess of Portland for presiding, and, in acknowledging this, her Grace expressed the pleasure it had given her to be of service on such an occasion.



## APPENDIX.

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### Report of the Girls' Section of the International Congress.

**Hon. Mrs Bertrand Russell (Great Britain).**

THE two meetings of the Girls' Section were arranged by a committee of fifteen, the Hon. Mrs Bertrand Russell acting as convener, and Miss Violet Brooke-Hunt as secretary. The first meeting was held on June 28th, by the kind invitation of Mrs Charles Hancock, at her house in Queen's Gate, and was attended by about 300 girls. Lady Morpeth, in taking the chair, spoke on the value of work as an outcome of discussion. Lady Beatrice Kemp read a paper on "Inconsistencies," which was followed by Miss Brooke-Hunt's paper on "Scraps," and a talk from Miss Fairchild of Boston on "Professional Standards." As these papers were all general in character, a conference on various practical aspects of work was held at the Passmore Edwards Settlement on July 3rd. Mrs Russell, in taking the chair, gave a short account of the Loyal Temperance Legion methods of temperance work, and Sister Kathleen of Duxhurst spoke about the Guild of Brave Poor Things and the Birds' Nest. Miss Milligan read a paper on her own School for Crippled Children in the Settlement, while Lady Jeune's daughter, Miss Madeline Stanley, read an account of the working of Children's Country Holidays. Miss Forchammer, of Denmark, told of the same work in Copenhagen, and Miss Fairchild, of Boston, gave an account of free kindergartens in the United States. Girls' Clubs and Boys' Clubs were described by Lady Albinia Hobart-Hampden and Miss Lina Bigsby, with many practical and useful hints, and finally Miss Elizabeth Gottheiner, of Berlin, and

Miss Nezil, of Stockholm, told of the same sort of work done by German and Swedish girls. At the close of the Conference, Mrs Humphrey Ward said a few words of welcome to the girl members of the Congress, and Mrs Russell gave her friends tea in the beautiful dining-room, while Miss Dorothy Ward and other helpers explained to parties of girls the work of the Settlement. Later on in the afternoon Miss Sheldon Amos and other medical students showed parties of girls over the Women's Medical School, with its fine new laboratories and lecture-rooms. At 7 o'clock seven members of the Committee—Miss Violet Brooke-Hunt, Lady Louisa Erskine, Miss Fairchild, Lady Marjorie Gordon, Lady Morpeth, Mrs Russell and Miss Evelyn Talbot—gave a dinner at the Grosvenor Crescent Club to Sister Kathleen, Mrs Archer, Miss Finley and Miss Gibbs, of Canada, Miss Barrymore, Miss Coolidge and Miss Lowell, of the United States, and Miss Therese Tamn, of Sweden, which was followed by a visit to the Soho Club, when the Hon. Maude Stanley and her girls gave an interesting and delightful entertainment.

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